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WOMAN'S WORK FOR WOMAN.

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OF THE PRESBYTERIAN CHURCH.

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INDEX TO VOLUME VIII.

1893.

ACKNOWLEDGMENT 312
ACKNOWLEDGMENT 340
AFRICA:
Among the Bule 5
Exploration in West Africa, Report, Part I. 63
Darkest Africa and the Way In 151
How it is Proposed to Work the New Station 152
Busy Life at Benito Station 153
A Christian Endeavor Society in Africa . . 155
Locale of Batanga and an Incident 155
Echoes from Africa—Verse 156
The Transfer of Kangwe 157
Latest from a Kangwe Worker 157
Exploration in Africa. Report, Part II. . . 159
Editorial Notes 2, 29, 61, 89, 121, 149, 177, 205, 233, 262, 290
Letters from 163, 252, 305
ANOTHER YEAR, 1892–1893 3
ANNUAL MEETINGS, ... 166–173
AUXILIARIES, TO THE 24, 56 83, 116, 143, 199, 228, 258, 285, 313, 341
AUXILIARIES AND BANDS, NEW . . 27, 58, 86, 118, 145, 230, 287, 344
BOOKS RECEIVED, ... 23, 55, 82, 142, 199, 228, 258, 313, 340
BOXES, HINTS ABOUT 62, 206, 227
CHEMICAL RAYS 20, 113
CHILD SHALL LEAD THEM, A LITTLE . . . 254
CHINA:
The Gospel Taking Root on Hainan . . . 12
Three Peking Patients 31
Among Shanghai Women 32
Through the School to the Home 34
Loi Women 35
Our School for Deaf Mutes in China . . . 37
Girls' Boarding Schools, Central Mission . 39
"Rejoice, I Have Found My Sheep" . . 40
Which Mr. Chalfant? 42
Life in Shantung.—I. Economics 43
New Home in Chiningchow 107
Chinese Christians Ret'd from America . . 181
Journey in the Loi Country 184
Riot at Ichowfu 261
Which Mr. Chalfant was it? 301
Testifying to the Grace of God, I. 333
Letters from 47, 110, 164, 193, 220, 253, 278, 306, 335
CHINESE IN AMERICA:
Chinese Exclusion Act 179
Effect of Chinese Exclusion Act, in China . 179
Missions in California 180
Work Among Chinese in New York . . . 183
Missions in Oregon 189
Corner-stone Laying of New "Home" . . 219
CHRISTIAN ENDEAVOR PAPER 53
CHRISTIAN ENDEAVOR AROUND THE WORLD 277
COCHRAN, MRS. D. P. 186
CONFERENCE OF WOMAN'S SOCIETIES . . . 257
CONGRESS OF MISSIONS, CHICAGO 308
DEATH OF A SWEET CHILD 292
EASTER CALL, OUR—Verse 112
EDITORIAL NOTES (in part):
Converts 29, 89, 122, 150, 205, 233
Deaths 61, 122, 150, 177, 317
Finances 1, 89, 121, 149, 177, 317
Journeys, ... 1, 29, 150, 178
Lantern Slides 62, 178, 318
Medical . . 29, 30, 89, 90, 122, 150, 206, 317
Mirza Ibrahim 177
Mohammedans 2, 122, 290
Self-denial Week 89, 121
Various Societies 2, 30, 61, 149, 150, 178, 206, 234
FAR ECHOES 74
GIFT, THE LITTLE—Verse 55
GIFTS—Verse 340
HERESY, A 31
HIS WORD TO ME—Verse 227
HOW WE FORMED A SOCIETY IN LA JUNTA . 23
ILLUSTRATIONS:
Africa, Maps, 152, 153; Recess at Baraka School, 154; Galwa Mothers, 157; Sewing School, 158; Resting on the March, 160; Types on the Ogowe, 161; *Brazil*, Parana Railway, 293; Garden in Curityba, 294; *Chili*, Procession of Corpus Christi, 299; Vineyard, 300; *China*, Loi House, 12; Chapel and School, Nodoa, 13; Shanghai Harbor, 33; Loi Women, 35; Map, 36; Loi House, 37; "The Way Mr. Chalfant Itinerates," 42; Chinese Gentleman, 44; Peasant, 44; Pagoda, 182; Arch, Hainan, 185; *India*, Tatti and Punkha-Pullers, 93; Pounding Rice, 94; Map, 96; High and Low, 99; Fortress at Jhansi, 101; Lepers at Ambala, 106; Eye Ward, Ambala, 218; *Japan*, Pilgrim, 236; Street in Osaka, 237; Map, 238; Bible Women, 240; Newspaper Dealer, 242; Osaka Castle, 245; *Korea*, Korean Mother and Daughters, 14; Map, 208; Off Fusan, 209; Mr. Moon, 212; Mr. Quak, 212; Korean Scholar, 215; Village, 217; *Laos*, Lao Girls, 7; Woman's Ward, Lakawn, 126; Famine Sufferers, 133; Foliage, 188; *Mexico*, Church Edifice, 66; Tower at Tlaxcala, 67; Interior of House, 69; Mexican Faces, 71; Castle of Chapultepec, 72; *Persia*, Mrs. Cochran, 187; Tower, Ispahan, 264; Market in Julfa, 265; Suhrool, 268; Village Girl, 271; Moressa, 271; Ruin at Rhages, 273; Inscription at Rhages, 274; *Siam*, Map, 128; Bangkok, 130; Threshing Rice, 131; *Syria*, Frontispiece: Bedouins, Cedars of Lebanon, Sarcophagus; Oven at Hadeth, 9; Map, 10; Zahleh, 321; Bit of Beirût, 323; Maronite and Greek Priests, 328; Church at Minyara, 326; Hermon, 332.

INDIA:
A Cholera Victim of the Mela 13
Hindu Women and Woman's Work . . . 91
An Ordination in South India 91
Some Homely Facts to be Reckoned With . 92
A Working Chapter on North India . . . 94
The Trouble Was, She Couldn't Read . . 98
In India 98
Sunday Routine of One Missionary . . . 100
Jhansi 100
Reports from South India 102
Changes Which Their Eyes Have Seen . . 105
Visit to the Leper Asylum, Ambala . . . 106
Medical Equipment at Ambala Not Sufficient 217
A Leper Incident at Saharanpur 303
Editorial Notes . . . 1, 62, 122, 206, 233, 290
Letters from, 18, 76, 109, 138, 165, 191, 279, 306
INDIANS, NORTH AMERICAN . . 77, 78, 177, 178
INTERNATIONAL COMMITTEE, MESSAGE FROM 226
JAPAN:
How One Japanese Home Became Christian 6
Christianity and Loyalty in Japan 15
Still There—Takata and Naoetsu 235
The Osaka Field, West Japan 237
Is the American Missionary Out of Date? . 238
A Circuit Training-Class for Bible Women . 239
One Instance 241
Christian Literature in Japan 241
How One Candlestick was Set in its Place . 243
New Move at Girls' School, Osaka 243
The Romish Church in Yamaguchi 244
Bequests for Christian Work, from Japanese Girls 246
Letters from 16, 49, 111, 165, 193, 221, 250, 307, 337
KOREA:
High Class Korean Women 14
The Church Established in Korea 134
A Glimpse of Korean Gratitude 207
A Case of Thunder-Bolt Rank 209
I. Two Old Friends. II. The Three Kims of Gensan 211
Woman's Work in Korea 213
Some Korean Folks 214
Opening the New Station at Gensan . . . 216
How the Baby Got Into Seoul 218
Letters from 193, 336
LETTER TO OLD SAINTS, A PRIVATE. . . . 225
LIFE, LIGHT, AND LOVE 195
LORD'S SONG IN A STRANGE LAND, THE . . 291
LUNCHES, A CHAPTER ON 51
MEN FOR MISSIONS 256
MCBETH, MISS S. L. 177, 206, 218
MEXICO AND GUATEMALA:
Church Edifices in the Mexico Missions . . 66
Mexico City. Girls' School Report . . . 68
Showing Her Colors 68
Outside the Schoolroom in Mexico 70
Commencement Week at Saltillo 73
Letters from 19, 223, 281
MISSIONARY MEETING AT WASHINGTON . . 197
MISSIONARY MEETINGS, CONDUCT OF . . . 140
MITCHELL, DR. ARTHUR 149, 177
MORE EXCELLENT WAY, A 338
MRS. JANE SMITH'S CONVERSION 80
PERSIA:
Mothers and Daughters at Oroomiah . . . 11
Attack upon Miss Melton 247
Six Hundred Miles on Horseback 263
The Mosul Situation 266
Suhrool Village 267
A Hamadan Chapter 269
A Notable Woman 270
Incidents Connected with Revivals of 1893 . 271
A Day at Rhages 273
More Entertaining than Accurate 275
A Tabriz Chapter 275
Among Jews in Teheran 302
Editorial Notes, 2, 29, 90, 121, 177, 233, 261, 290
Letters from . . . 17, 75, 138, 192, 223, 334
PROGRAMMES OF MONTHLY MEETING . . 20, 51, 79, 139, 166, 195, 224, 254, 282, 308, 334
PROGRAMMES, ABOUT, WHAT READERS SAY . 141
ROBBING GOD 283
SET FREE TO SERVE 114
SIAM AND LAOS:
First Boarding School for Girls at Lakawn . 7
Hear Those Missionaries in Laos! 123
How Will the Church Answer the Mission? . 125
Fresh Facts from the Laos Mission . . . 126
Outline Map and Mission Outline, Siam . . 127
Sunday-school Lessons That Struck Home . 129
Vacation and Term Time 129
Rice—The Primary Food of Farther India . 131
Lively Times at Lakawn 133
Outfit for Lao Land 187
From Siam—What? 276
Editorial Notes 2, 29, 150, 233, 262
Letters from . . . 135, 136, 223, 251, 304, 337
SINCE LAST MONTH 23, 56, 83, 116, 142, 173, 198, 228, 257, 285, 312, 341
SOUTH AMERICA. BRAZIL:
A Figure Head 162
What One New Testament Accomplished . 291
Natural Features of Paranà Province . . 293
In Remembrance of a Good Pastor . . . 296
Christian Work at Botucatú 296
A Woman of Sergipè Province 298
The Men with Saddlebags 301
Letter from 49
CHILI:
In the Lord's Vineyard at Santiago . . . 298
Letters from 223, 337
COLOMBIA:
A Year in 294
Letters from 164, 222
SOCIETIES AND FIELD, BETWEEN THE . . . 79
SPECIAL OBJECTS UNDER AN ENGLISH LIGHT 22
SUGGESTION CORNER 55, 227, 284
SYRIA:
All Aboard for North Syria. III. 8
Daily Experiences at Zahleh 45
Hadeth Wives and Bedouin Mothers and Brides 319
A Blizzard in Sunny Syria 320
August Days at Suk el Ghurb 321
A Bit of Beirût 322
In a Syrian Kindergarten 323
Salutation Number Two 324
A Rough North Syria Tour 325
A Day in Abeih with a Veteran 327
Sidon Seminary Report 329
Sidon Commencement seen from Zahleh . . 330
In the Holy Land 331
THOU KNOWEST, LORD—Verse 53
TREASURERS' REPORTS 27, 59, 86, 119, 145, 174, 201, 230, 259, 288, 315, 344
USE OF THE V. P. 21
WARNING CONCERNING SENDING FREIGHT . 54
WOMAN'S PLEA FOR WOMAN—Verse . . . 197
YOUNG LADIES AND THE MISSIONARY MEETING 282
YOUNG PEOPLE'S SOCIETIES, FOR 224

WOMAN'S WORK FOR WOMAN.

VOL. VIII. FEBRUARY, 1893. No. 2.

THE long-anticipated exploration in West Africa has been completed and Rev. A. C. Good's very full report has just arrived. After giving the history of his journey, he states his reasons for urging a forward movement into the Bule and Yewondo country, eastward and northeast from Batanga. While fully sensible of the gravity of an undertaking that must demand treasure and life, and far from flattered by any natural advantages discoverable in either country or people, Dr. Good's voice is the voice of the watchman who has looked on a great need and is impelled by a great duty.

This important and deeply interesting report is now before the Committee on Africa, of the Board of Foreign Missions, and, together with the result of their deliberations upon its contents, will soon be made public.

IT has been "Boots and Saddles" with him, Rev. Woodward Finley says, most of the time from between September 9, the day that the Brazilian soldiers scattered the mob at Larangeiras, and the end of November last. When not itinerating, he has conducted preaching services in the very place where the trouble arose, having audiences of 300 to 500. *Twenty have been added to the Church* and there are more to follow. The Romanists, taking alarm, have sent a "mission" of ten monks to Larangeiras and Mr. Finley keenly feels that he himself is only one.

IN November, eight persons were baptized at Mitajiri, a preaching place in the Yamaguchi field, Japan. They were all members of only two families, and in one case represented three generations—grandmother, mother and child. "This is as it should be," is Mr. Doughty's comment, "whole families coming in at once. We are now almost strong enough there to organize a church."

"OPENED" was the cablegram received at the Mission House, January 7, from Tabriz, Persia, and is understood to mean that the church and school buildings which enemies sealed up a few weeks ago, have been set free for their proper uses.

THE Jessup party had five days' quarantine to tax their patience in harbor, off Beirût, and a hard storm meantime, but at last they went ashore, December 28.

THERE is small hope that the young ladies took Christmas dinner in Teheran, but they would not regret that loss had their baggage and that of the other members of Dr. Holmes's party been safe. Their steamer encountered a terrible storm on the Black Sea; the heads of badly-stowed oil barrels were stove in and the missionaries' trunks were drenched with oil, ruining most of their contents, including winter clothing, needed at once. They were fourteen days from Constantinople to Batoum and were quarantined three days at the latter port. Mr. Wright's party, who started eight days behind them, made the same trip in fifty-three hours. At the last date, December 14, the Teheran section of the party were going on to Baku with an escort of English travelers, hoping that although they had missed the regular steamer they might catch a freight steamer down the Caspian. Dr. Holmes proposed to go first to Oroomiah.

LAST October, Lakawn Station was still relieving famine sufferers. Dr. and Mrs. Peoples were out on a rice-distributing trip. Dr. Briggs was caring for 60 persons: 30 of them patients in hospital; 20, happy old grandmothers who had come to him half dead; and 10, wee children. He had, besides, taken on a family of five members, while his dinner guests daily numbered 200 to 500. To 20 other women he furnished employment thus securing rice for them and theirs.

Between times, the doctor was treating dispensary patients, superintending workmen on the Women's Ward, studying, and —yes, preaching the gospel; and "the sweetness of telling the simple story of Jesus to a soul who never heard it before" in contrast to over-taught and indifferent listeners at home, was so satisfying that he says: "Some day we shall find out who has had the best time of it in this world."

THE army at home will be very glad to find among our "Letters" the first received from ladies of the scouting party at Chiningchow. Rev. Wm. Lane and family are believed to have joined them as expected.

"MOTHER" Lane has been leading the woman's meeting at Tungchow in Chinese during the summer and offering prayer in that language, and now, disdaining the privileges and immunities belonging to her years, has joined her son in the expedition to Chiningchow. From a letter about her voyage in a junk we quote the following graphic passage:

"There are no staterooms, only a hole fore and aft. Mine was like a well curb six feet square. I started down feeling as if I were going down a well to sleep. I was met by a strong odor of putrid dried fish. It was not easy to make my bed standing on my knees in the middle of it. I often wished during the voyage that I could unscrew my underpinnings at the knees and set them aside. I could but envy the Chinese women who fold up their limbs and sit on them, with as much ease as you shut the blade of a jack-knife."

THE name of Chou Han, an anti-foreign official in Hunan Province, will be recalled by some of our readers, as well as the fac-simile of an inflammatory hand-bill which was published in *Woman's Work* a year ago. It would be perfectly delightful to hear of Chou Han's conversion to Christianity. The next best thing has really occurred. He has been degraded from office and a part of the blocks of that blasphemous literature, which he was so active in creating, have been destroyed by the Chinese Government.

ANOTHER good year at An Ting Hospital, Peking; 29,000 dispensary cases during the year ending August 1.

THE Presbyterian Home for Chinese women in Portland, Oregon, has had a serious time of lawsuits. A woman having fled there from the Chinaman who bought her, he arrested her on charge of larceny, but the case was dismissed before a lawyer. The Chinaman's next move was to arrest a Chinese helper at the Home, on charge of kidnapping—also dismissed; and then he brought suit against the missionary, Mrs. Holt, for $2,000 damages for harboring a runaway wife (slave). Accompanied by ladies of the N. Pacific Board, Mrs. Holt was obliged to go to Salem for the trial. Though readily cleared, the costs, above $200, fell to the ladies. They have the satisfaction of knowing they are backed by the best people in Oregon.

DR. HARRIS, of Syria, reports in connection with one of his clinics: Two men came, a Metawaly and a Maronite, the latter blind for fifteen years, the other for a less period. The first words they uttered, after the opaque crystalline lens was removed, will illustrate the difference between the sects. The Maronite cried out, "I see blue!" (the sky) and, seeing the face of his brother, "I thank the Virgin and the saints for sending you here to give me sight." The other said: "God is great, no one but God!"

SEND to Treasurer's Office, 53 Fifth Ave., New York, for a new illustrated booklet about Dr. Harris's season in Feiruzi. Title, *The New Light in Ancient Places*. Price three cents.

COMPLAINTS have come from secretaries and copyists that some missionaries' letters are scarcely readable because written on both sides of thin paper, to which we add the perennial injunction that contributions to *Woman's Work* should be written on only one side of any kind of paper.

THE *Encyclopedia of Missions*, in two large vols. (Funk & Wagnalls, price, to societies, $9), and *Historical Sketches* (cloth, $1), ordered from any Woman's Board, would answer thousands of questions that our workers are asking and will continue to ask for years to come. It would seem to pay for many auxiliaries to own these books of reference, and the suggestion is offered, not for the purpose of booming them, but because letters are sent us from all over the country making inquiries which are answered in the *Encyclopedia* or *Sketches* with a completeness which we cannot possibly attempt.

WE are reminded that our Presbyterian brethren of the South have been represented in Cuba, for two years, by a missionary and his wife.

OUR MISSIONARIES IN CHINA

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), *China.*
All letters for the Shantung Province should be sent to the Port, *Chefoo.*

Mrs. Andrew Beattie,	Canton.	Mrs. W. J. McKee,	Ningpo.	Miss Mary A. Snodgrass,	Tungchow.
Mrs. D. A. Beattie,	"	Miss Annie Morton,	"	Mrs. George Cornwell,	Chefoo.
Dr. Ruth C. Bliss,	"	Miss Mary E. Cogdal,	Shanghai.	Mrs. L. J. Davies,	"
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A HERESY.

"Do you suppose she has done *any one* there one particle of good?" This was asked by a church member of her friend. "She," referred to, has worked with Christ in one and the same corner in our missions for about thirty years — a long time in a woman's life — and the fruitfulness of that service, to those who are informed, is something to be envied at the Last Day.

Such a question is unworthy the member of Christ's body, it is suited only to a skeptic. It expresses not simply skepticism on the duty and value of foreign missions, it is heresy concerning the whole calling of the Christian and the doctrine of the Holy Spirit present and imparted to the children of God. It denies the teaching of our Saviour: "Ye are the light," "Ye are the salt," "Ye are my witnesses," "I send you forth." Is it possible for any soul in whom is the illumination and life of Christ to move for thirty years — for a year — in ANY community of fellow-beings without doing good to them, whether in a mission station with a foreign name, or in some familiar American town — Binghamton, Harrisburg, Detroit or Santa Barbara? Here is heresy that ought to be hunted down, or, better, as a gentle voice at our elbow suggests, "have the light turned on."

THREE PEKING PATIENTS.

I.—A CURE IN A HIGH FAMILY.

SOME weeks ago I was called to see the Viceroy Li Hung Chang's nephew's wife. She was suffering with a very painful affliction and when she recovered was delighted. It was a simple surgical case, but as the Chinese never do any surgery all the friends were surprised and delighted with the speedy cure. She had been neither eating nor sleeping, but immediately after I operated there was relief, and the next day all the friends came to see the wonderful foreign doctor.

II.—DIED TO LIVE.

I had a case the other day of a young woman with consumption. Her mother came to ask me to see her daughter, who lived only a little way from here. She wanted me, she said, to see whether her daughter was going to live or die, for if she was going to die she wanted to send her back to her mother-in-law, but if she could get well she would keep her, as her mother-in-law was a cross, wicked woman and had ill-treated her daughter ever since her marriage. She was even in the habit of burning incense before the gods and praying them to curse her daughter-in-law. I found the poor young woman in the last stages of consumption and told her frankly that she could live

only a few days. Then I talked to her of the future world and the Saviour. She listened attentively and said that she wanted to believe, so I sent the Bible woman there with some condensed milk and to talk. She was to go again the next day, but, when she got there, found the girl had fainted several times during the night and her mother, fearing she was dying, had sent her back to her mother-in-law!

After a couple of days the mother came again and said her daughter was well; she had prayed to the Lord to take away the pain, and it had all been taken away and she wanted to come and see me. You can imagine my surprise, but I told her to bring her. I found her very weak and, of course, dying, but she had such faith that the Lord had taken away the pain. I talked to her for a long time and Miss Newton came and talked. She seemed to grasp the truths of the Gospel as I never saw a heathen grasp them before, even with much teaching. The next day I sent one of the older schoolgirls to see her, a beautiful, sanctified young Christian. She talked and prayed with her and, before she left, the young woman said that she was not afraid to die since she knew Jesus would take her. On Monday I sent to inquire for her, but she was dead. She had heard the Gospel only a few times and she was very weak and ill, but I have no doubt that the Lord took her to himself.

III.—A BLOW AT SUPERSTITION.

I have lately been going to another case which is interesting as showing the superstition of the Chinese. This woman is what we call a *Huang tai' tzu*, a "yellow-sashed son." They belong to the imperial family and are allowed to wear the yellow sash as a sign of their birth. They are a wicked, worthless, proud set, as a rule, but, of course, some of them are better than others. The courts are afraid to punish them, and, when men can feel free to follow their own hearts, it is not surprising if they ruin themselves.

This old lady had many sons and they had many doctors to see her, but she kept getting worse. Finally, they called in people who take after the order of spiritualists. These individuals informed the old lady and her friends that two spirits had come to them and told them they were preparing the old lady's coffin and she could not live to see the feast on the fifth of the fifth month. Then the friends decided, since death seemed inevitable, that they would come for me. At first I rather despaired of the old lady's life, but they told me I could lance her and do anything else I liked. I availed myself of the offer and, after working over the old lady day and night for two weeks, she is now out of danger. Several times I was afraid she would succumb and I am very thankful she did not, as it will teach them not to put their confidence in such superstitious nonsense as they have believed. The old lady told me if I would only stay until she was well she would give me whatever I desired. Every time I came away from the house the whole family would prostrate themselves before me and knock their heads on the ground. Sometimes there would be twenty-five grown people, men and women, all lying flat at my feet, knocking their heads on the ground as a sign of thanks and reverence. The old lady, and, indeed, the whole family, has promised to study into the doctrine, but it is hard for people who have official positions to become open confessors.

Mariam E. Sinclair.

AMONG SHANGHAI WOMEN.

Last spring, in company with the pastor's wife, Mrs. T'sung, and a church member, I visited in homes of both Christians and heathen in this city. From my note book I glean the following facts which I hope will not only interest you, but enlist your prayers and sympathies for our Chinese sisters.

In February we visited mothers of some of the day scholars. At one place, we found the mother in and the grandmother outside the little room which made half their home, washing her clothes in the street. She left and came inside, and both women listened attentively while Mrs. T'sung spoke of the one true God. In the most interesting part, as we were hoping some seed was falling into good ground, the tub was tipped over by some boys who had climbed up to look at us through the window. There were over twenty people in the street listening around the door, but they all ran away in a hurry as the grandmother came out

to curse those who had done the mischief. How she did curse! And what a noise there was as the neighbors all answered back! The water had made the floor so wet that we had no place to stay, so we soon left.

We went, that same day, to see two more mothers. One was making a basket of rice straw and watching her year-old baby at the same time. As the whole front of the house was open to the street, we soon had an audience of fifty people coming and going. The mother listened well and so did some of the others. At the next house, we met an old woman who had heard the Gospel through the London Mission, years before. While Mrs. T'sung spoke to the others, I talked to the old woman; I found that she remembered a good deal of the doctrine and was glad to hear more. She lives too far away to go to the Mission in her old age. Since then I have met a number of old women too feeble to walk to church, but hungry for something better than idolatry to comfort them when they come to die. Pray for the *old women* in China who will die without Christ, and that women may be found who will visit them in their homes and tell them of Jesus.

Another day we visited the mother of five children. She was making mock money of silver and gilt paper. This mock money is burned for the benefit of the spirits. Many women earn their living by making it. On returning from a day school one afternoon, an old lady invited me into her house. This was the first of a number of invitations to that street. Such visits are especially enjoyable, for the hostess is more apt to listen with attention and ask questions.

The poverty of the heathen homes is generally great. One neighbor's husband pulls a jinrikisha, but as he is an old man and weak, he earns only about five cents a day. Their only child, a son, died last year. She makes soles for stockings, but her eyesight is poor and she makes only seven cents on her best days. At another place two little girls were doing the same work. They get one half-cent a pair, and make ten pairs a day. Many little girls are taught to make these soles and so help to support the family. It is sad to see them work so when they ought to play and have a happy time. Their faces often look old and careworn.

One day we found a mother, grandmother and friends gambling before the shrine of their household gods and so interested in their game that it was useless to talk to them and so we left.

SHANGHAI HARBOR.

In March, we called on a woman who was nursing a baby from a foundling home inside the city, which is supported by a Chinese benevolent society. They have several hundred babies which are farmed out to wet nurses for about a dollar a month.

At the houses of church members we always had prayers when we could. Sometimes neighbors came in and were so noisy that we could do nothing but preach the doctrine. At one of these homes the mother was feeling badly because her son had to work on the Sabbath. Unless Christians can obtain work under foreigners or Chinese Christians they are usually obliged to work on the Lord's Day. Very few native Christians are rich enough to engage in business on their own account.

One of the pleasantest calls we made was on four heathen women who were making trousers for sale. They paid close attention and asked a number of questions. We always invite the women to come to church and they occasionally accept. We often give slips with Bible verses printed on them, to those who listen. Sometimes there are three or four and sometimes an audience of as many as twenty or thirty at one place. We often reach one hundred in an afternoon—men, women and children. We frequently meet Roman Catholic converts.

We were surprised and pleased at one

place to meet an old woman who had heard the Gospel from one of the day-school teachers, now in heaven. This old woman, though not a church member, does not sew on Sunday, but goes to the neighbors and tells them about Jesus. As she helps to support herself by sewing, it is no small sacrifice to give up one day in seven. She has too much rheumatism to walk to church, but has been to our street chapel many times.

Once, we were pleased to hear a woman explaining to late comers what we had said, thus showing that she had understood.

Our last call was on a former pupil. Her mother had persuaded her to run away during the absence of the missionary and had married her to a heathen. He is a poor farmer, they have a flock of children and live in a straw hut. She has a hard life and has not been to church for a long time. At first, her husband would not allow it and then she grew cold and did not care to come.

Such, in brief, are some of the women we have called upon. May I ask you to pray for these dear sisters as you never have done before? Some are so hungry for light, but more are indifferent to their souls' eternal welfare. Pray that God will raise up Bible women to carry the Gospel to these homes and that the Holy Spirit may prepare the hearts of this people to receive the truth.

Fanny M. Smith.

THROUGH THE SCHOOL TO THE HOME.

I HAVE just heard an interesting story of what a little girl did. Her father told me to-day, coming home from church. It was the story of his wife's conversion. His face was radiant with joy as he told it. For many years his wife had been an enemy of the truth, and opposed him in every possible way. He was a warm-hearted Christian, and tried by every means to win her, but in vain. She refused to believe. All his efforts, his earnest prayers and exhortations went for nothing.

About two years ago, their little daughter, about twelve years old, went to school, where she learned to read the difficult Chinese character. When she came home in vacation she taught her younger sister, Lan-mei, to read and also taught her the catechism. While they were busy with their books, their mother was a silent listener and wondered to hear her own little girls reading and understanding those mysterious characters, which, she thought, no woman could ever learn. Finally she became intensely interested herself, and when her oldest daughter went back to school, she learned the catechism from Lan-mei. Her heart was won for Christ.

But all this was done on the sly. Her husband knew nothing of it. His prayers were already answered, but he knew it not. She was, perhaps, ashamed to tell him, because she had formerly opposed him so bitterly when he became a Christian. But she continued to learn from her little daughter, Lan-mei, for nearly a year before her husband knew it. Imagine, if you can, his joy when he learned that his wife would unite with him in attending service and worshiping the true God.

I arrived here last evening, and Lan-mei heard that I had come. I should have said that *Lan-mei* means "beautiful lily." She will surely be a beautiful flower in the Garden of the Lord. She has been the means of bringing her mother to Jesus. She was so excited that she could not sleep last night. Several times in the night she asked whether it was not almost morning. She wanted to see me and ask whether she could go to mission school with her sister. When she came to the house with her mother where the service was to be held, she ran up and greeted me with the usual Chinese salutation, *Shienseng hao, ah?* which means "Teacher, are you well?" After service she repeated a number of passages of Scripture which she had learned. But how sorry I was to tell her that the schools are all full and there is no place for her. And, worst of all, we have no funds to open another school.

The process which I have described above is now going on in hundreds of families in this part of China. Chinese mothers are being brought to Christ by their little sons and daughters, who have been in our schools and studied Christian books and go home to tell what they have learned. How true and how beautiful are those precious words of Scripture, "A little child shall lead them."

J. A. Leyenberger.

CHANG-CHING, SHANTUNG.

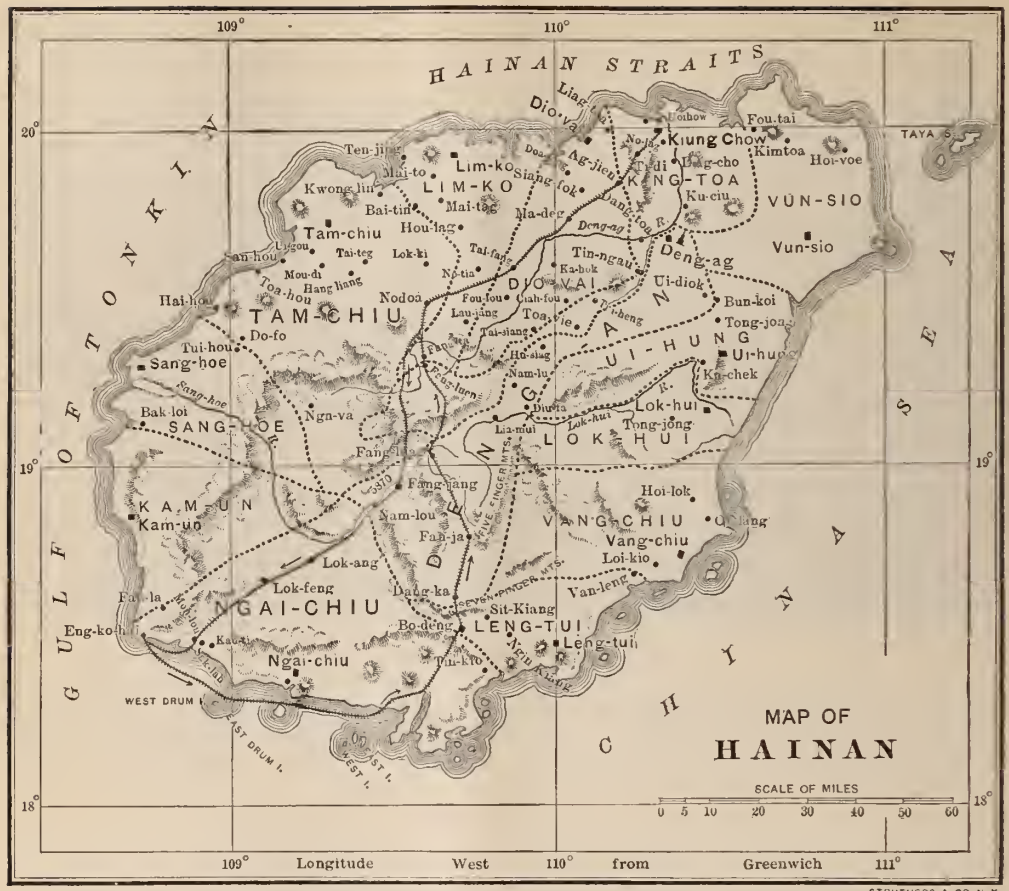
LOI WOMEN AND GIRLS PHOTOGRAPHED BY MR. GILMAN AT DANGKA. PROBABLY THE FIRST PICTURE EVER TAKEN OF HAINAN LOI WOMEN.

They are dressed in their aboriginal costume. The beads strung on wire and hung around their necks are blue and white, a peculiarity of this particular district. The attempt was made to take the picture as the villagers came out from their houses and so secure the village as a background, but the women were "afraid of the gun," and so they were taken by a chance shot as they stood in the grass at the side of the path, while they were ignorant of the witchcraft which was taking place in the camera.

LOI WOMEN.

It is but a few days since three Loi women came in to see us while on a visit to the Nodoa market. There is always more or less interest shown by everyone when Loi people come, for they are different from the Chinese in appearance and are looked upon as another race. When they appear in the markets they are obliged to adopt the Chinese dress, so that they are not unusual in that respect, but it is unusual to see the very distinct blue tattoo marks on the faces and limbs of the women. They seemed to know that they would receive a welcome here, and did not show their usual timidity until I began, after the usual custom, to ask after their families, their parents, etc. If I had not discovered that they were concealing information about themselves, by the sudden appearance of the husband of the youngest woman, who had just said she had no husband, I should have thought that all three women were entirely bereft of their earthly friends. They soon gained confidence, however, and were more at their ease. They very much enjoyed some scroll pictures illustrating incidents in the life of Christ, and listened intently while told the beautiful story that is ever new. They enjoyed especially the little organ and the singing, and allowed me for a few cash to make a pencil sketch of one of their much-tattooed faces, and went away in the possession of a few foreign needles. Strange as it may seem, these rude, uncivilized women are exquisite needle-women, and embroider the scant skirts and jackets worn in their homes with a fine cross stitch in beautiful geometric and conventional patterns, and the work is so fine that you wonder theireyes can endure the

SKETCHED FROM LIFE.



MOST COMPLETE MAP OF HAINAN EVER MADE.

Showing Mr. Jeremiassen's route in his latest exploring tour. Sketched under his direction by Mrs. Gilman.

strain. Indeed, they do say that their eyes have suffered from the close work.

My three visitors were from those called the "Wild Loi," who are not often seen in the Chinese markets. A number come together carrying rattan, wood fibre for manufacturing shoes, the bones and sinews, skins and antlers of deer, and a dried paste made of the flesh of the monkey, which is supposed to possess great virtue as a medicine and a strengthening food, or tonic, and always finds a ready sale. A cake of this monkey paste was offered to me, but not accepted, and I was thankful to have it taken away to some one more appreciative. They carry back to their homes salt, salt fish, iron implements, cloth, beads, embroidery silk, and needles.

These people differ from the Hainanese in their ancestry, appearance and customs, both religious and social. Their origin is not yet fully known, but they have many characteristics that indicate to those who have had the opportunity to study them that they are related to the Anamese. Physically, they are generally a finer and taller-looking people than the Chinese. They have gentle, unobtrusive manners, and are not so persistently curious as the Chinese. The tattooing on face, arms and legs of the women, with the cloth on the head, the short jacket, the beads and scant skirt reaching barely to the knees, is entirely different from the ample, comfortable, sensible dress of Chinese women. The Loi mother carries her child in her arms astride of one hip like the Siamese; the Chinese mother carries hers on her back in a cloth fashioned for the purpose. Loi houses differ from the Chinese. Some are built a few feet from the ground, being supported by stakes. They are grass roofed and the floors are of rattan, the sides of woven bamboo. These houses are much cleaner

and drier than Chinese houses, which have the damp earth floor, and mud, stone or brick walls and tiled roof. Other Loi people live in houses having the earth floor like the Chinese, but with the entrance at the gable sheltered by a projecting grass roof, making a favorite sitting place for the family. The Loi woman does not worship idols, but spirits of the departed, while the Chinese woman is the one of all others in the household who will worship the idols. How often since coming to Nodoa have we heard the father of a family, though a younger son or brother, trying to lead a Christian life, say that he would put the idols out of his house if it were not for the women and older members of the family. Idolatry has been introduced among the Loi people, in some instances, by the Chinese, who, for a time, instituted schools, but owing to the expense, these schools have been mostly closed, and now requests for teachers have come from this people to our mission.

A VARIETY OF LOI HOUSE. SKETCHED BY MRS. GILMAN FROM A VERBAL DESCRIPTION.

When Mr. Jeremiassen returned from his extensive journey through the Loi country, he brought a Loi chief with him who spent several days with us. Upon leaving, he promised that his young daughter might come soon and live with us for a time and learn to read. This may not be accomplished yet, but the chief returned to his home apparently very much pleased with his visit and happy in the possession of some good foreign needles to take to his daughter. Opportunities for work for the Master, in all parts of Hainan, are promising, and especially so among this simple, unlettered, uncivilized yet tractable, Loi people. They are waiting in darkness but asking for teachers. They are willing to have the "foreigner" travel and live among them, and are ready to learn that there are better things for them than the teachings of their old traditions, and the belief in their foolish superstitions. Is not the Church in America more than ready to send them teachers and the Word of God that giveth life?

Marion McNair Gilman.

OUR SCHOOL FOR DEAF MUTES IN CHINA.*

My interest in deaf children began long before I went to China. A dear little deaf brother first claimed my attention, and out of that grew several years of pleasant teaching at the institution for the deaf in Rochester, N. Y. I had not been in China long before I felt that I must do something for the deaf there.

*Readers will recollect becoming interested in this undertaking through a letter from Mrs. Mills in *Woman's Work*, May, 1888.

We knew of one, a bright little fellow, the son of one of the country elders, and I longed to have him learn to write and speak.

He was not my first pupil, however. I well remember coming home from church one Sunday and finding a strange boy at the gate waiting for us. My husband recognized him as one he had met while out on a preaching tour among the villages the spring before. I began teaching him the next day. I had a Chinese teacher to help me who entered into the work with enthusiasm. He had no children, so his wife came and we established a genuine Chinese home in our compound, he as teacher, she as mother. The money for this enterprise has all, with the exception of a few gifts, been sent by the deaf in America.

My first work was to get ready for systematic teaching. I had the teacher draw and color with water colors pictures of Chinese things, and mounted them on cards three by five inches, with the name of the object written on the back in Chinese characters. I never used English. I have nearly four hundred of these picture cards, beginning with simple objects and ending in quite complicated pictures about which several simple sentences can be written. Accompanying these pictures are small squares of pasteboard on which are written the same characters as are on the backs of the cards. A little ingenuity in the use of these squares will give a variety of language lessons.

For training to oral speech I made a series of phonetic charts which cover all the combinations of sounds used in the Mandarin language as spoken in our district of Tungchow. The pupil who afterward attained the greatest proficiency in speech and lip-reading is the elder's son. I was amused at the exaggerated statement of a young man on his return from taking this boy home for vacation. "Well," I asked, "how did you get along on the road with the deaf boy?" "Oh! finely!" he replied, "Why! you can't call him deaf any more. He can say anything he wants to, and if he can't say it he can write it. We had a crowd at every inn where we stopped, to hear him speak and see him write."

I once sent the Chinese teacher and the elder's son to a village where there was a deaf child, the only son of wealthy parents, hoping to induce them to send him to school. Mr. Li (*pron.* Lee) was kindly received and proceeded to show what Tung Kii (Toong Jee) could do. The family were pleased with his ability to write, but said they had often seen deaf people who could write, and in vain did Mr. Li try to show them the difference between mere copying and intelligent writing. But speaking, he thought, would convince them; so he began to question the boy, who, reading the questions from his lips, answered with sufficient distinctness to be understood. Mr. Li was entirely unprepared for what followed. The family listened for a while, then turned upon teacher and boy, reviling them both and driving them from the place. They said the boy was not deaf at all, but only had an impediment in his speech; that it was all a fine scheme of the "foreign devils" to rob them of their child. I think Mr. Li was heartily ashamed of his own people, and, in spite of their unconscious compliment to Tung Kii's articulation, I could not help a sigh, as I thought of the depth of their ignorance.

I had ten boys in my school—no girls, because the time has not yet come in China when boys and girls can attend the same school, and I did not have accommodations nor money for two schools.

There are a great many deaf people in China, but they would not be found unless one were looking for them. I asked a gentleman who had traveled extensively in the Empire if he found many mutes and he replied, "No. I fancy that having that misfortune they are all put to death while infants." I did not explain to him that as their misfortune would not be discovered until they were two or three years old, his theory would not work. Mr. Mills found over thirty boys, from five to fifteen years of age, during one tour.

The deaf are not badly treated in China. As a rule they are happy and fond of being helpful. They are always married to hearing persons; the parents making it an object by endowing them more liberally than their hearing child; but everywhere they are reluctant to spare from the farm or shop the bright, willing boy, who is old enough to be a producer, for advantages of which they know nothing and which they hardly believe attainable. It is therefore from our Christian constituency that we might expect to draw our pupils. They believe that we will do for them what we say.

I am often asked, "Are the boys bright?" I think they made more rapid progress in the use of language than is usual among deaf pupils in this country, and I attribute it to the fact that the Chinese characters are more graphic than Roman letters, the idiom simpler than in English, and the words monosyllabic. I have never used conventional signs nor finger spelling, but an alphabet has been invented called "The Lyon Phonetic Alphabet," which I consider just the thing for our Chinese deaf pupils.

The boys were affectionate. They would walk home with me from church and their bright black eyes looked up with confidence as they reached out their little brown hands to carry my books for me; and there was always a little strife among them to see which should reach our gate first and open it for me. I could be patient with the little runaway who was vexed because he could not have some cash to spend at the theatre, and so ran home, twenty miles, in less than two hours; and I could smile over the queer notes that often came to hand, written on a long narrow slip of paper asking for a new pair of shoes or a cap; and such a circumstance as their stealing our fine American pears from the garden was not without its useful side, for even while I punished them I could teach the difference between "mine" and "thine."

None of my mute boys are beggars; though from poor families they are respectable. All but three are from heathen homes. This is not merely philanthropic work. It is another phase of obedience to the command, "Go ye into *all* the world and preach the gospel to *every* creature." It is for the souls of these "shut-out" children that we labor.

Annetta T. Mills.

IN OUR GIRLS' BOARDING SCHOOLS, CHINA, CENTRAL MISSION.

SHANGHAI, Miss Cogdal in charge.

From report for the year ending Oct. 1, 1892:

Highest enrollment	31
Communicants	19
Added to the church in 1892	6
Daughters of Christians	14

Ages, from seven to nineteen years.

One pupil withdrawn to marry a Christian; one, to assist in a mission hospital; one, to study medicine.

All pupils have daily, systematic Bible study and all do housework, including washing and sewing.

"As all our teaching is done in Chinese, it is, and will be for a long time, necessary for me to spend a considerable time in study of the language."

NANKING, Mrs. Leaman and Mrs. Drummond in charge.

From report of July, 1892:

Boarding pupils	21
Day scholars	9

All over twelve years are members of the Church.

"The older girls can all use the needle beautifully in embroidery and sewing; cook their food and wash their clothing; teach any school that is needed in our Christian work and, when older, they will make fine Bible Readers."

NINGPO, Miss Morton in charge.

It is noticeable how Mrs. Butler and other members of the Station have rapidly encouraged the new young ladies forward, to assume responsibility. When a little less than a year in China, Miss Cunningham, kindly backed by Mrs. McKee, undertook the care of the day-schools in the city, and Miss Morton, assisted by an elderly Chinaman for the classics, a matron and older pupils, assumed charge of the boarding-school.

From the report of September, 1892:

Pupils, 41; from 8 to 17 years of age.

While building was going on, vacation of four months was taken in the spring.

Miss Morton says: Four months at home had a beneficial effect on the pupils; most of them live in wretchedly poor homes, some not having enough to eat, so that the great contrast when they returned to the nice, new building, freshly painted and varnished, seemed to make them appreciate their advantages more than ever before.

During the last month of vacation I made a tour of most of our country stations, visiting all my pupils. This trip was very enjoyable and profitable; I know so much more of the home life and surroundings of my girls and what I am preparing them for.

From their teacher's sketch of twenty particular pupils, the following extracts are taken:

I first visited the home of three sisters, Lo-da, Lo-ye and Lo-me. These are the Bible names — Rhoda, Lois and the latter part of Salome. Their mother, the widow of one of our former preachers, is a Bible woman. She accompanied me through the rest of my trip. This is one of our most interesting families, the girls are all so bright, industrious and obedient. The second sister I consider the gem of the three, if not of the school, in personal appearance, scholarship and character. Her greatest drawback is extreme shyness. Lo-me, the youngest, is eleven,

the shyest of all, the farthest advanced of any girl of her age in school. She recites whole chapters of the New Testament so fast that one can scarcely follow her.

Saen-foh lives in the same village; one of six sisters, having but one brother. Their names are so peculiar; they are First, Second, Third Happiness, Full of Happiness, Too much Happiness, and Sixth Happiness. The brother is called Useful. Alas, the happiness of that family is chiefly in their names, for they are very, very poor, the father being unable to find steady employment, or to keep it when he finds it. Saen-foh (Third Happiness) having been very disobedient last term, I suspended her. She seems penitent, is a church member and, with the help of the Holy Spirit, will, I trust, overcome her stubbornness and become an exemplary Christian.

From this village I went to where Al-kaen lives. Having been with me a short time I do not know her very well. Her family is very poor, there being one blind brother, not able to do anything toward his own support, and another who earns only two cents a day, not enough to pay for the wood they burn. The father is in poor health. The parents are Christians.

A very solemn, dignified little woman of twelve is Jing-tsia; a good scholar, and tries hard to do just right. Jing-may is quite the opposite of her sister; a fat, jovial little body, always playing, but not a very bright pupil.

May-yong has a pretty hard time of it. The father and only son are invalids, so the mother endeavors to support them all by weaving cloth. May-yong is eleven years old, but very small for her age, with a frank face and large, interesting eyes. Having but just entered the school, I cannot say much of her.

Sin-ling, the delicate girl of the school, is a sincere little Christian.

Ae-kying, which means love, has given some trouble, not being very fond of obeying, and objecting strongly to having her feet unbound.

Yuong-tsia is the fourteen-year-old daughter of one of the young preachers, who has just been sent to our most distant out-station, 150 miles away. Yuong-tsia is a rare girl; if she has any faults I have not discovered them yet. Very careful in performance of all her duties, extremely tidy, very conscientious in her studies, a gentle, generous disposition, what more could be said of any girl? She has not yet confessed her Saviour openly, but is earnestly praying and trying to lead a Christian life.

You see from this brief account that as a rule my girls are pretty good. They yield readily to kind and firm control, and working among them is a constant pleasure. I find they are very affectionate, though not inclined to show their feelings. I long for them to know more of the deeper joys and privileges of the Christian life.

"REJOICE, I HAVE FOUND MY SHEEP."

Late one afternoon about the first of the new year 1892, two women, accompanied by a lad, came to Pastor Zee's house in Ningpo, ostensibly to ask for Christian books. Finding them really interested, he brought out a few and said to one of the women, "Will you read a little and I will explain that which you do not understand." "I beg your pardon, teacher," she replied, "I never learned, but my friend can read, give the book to her." The other woman replied, "I fear I cannot read the Chinese character understandingly; have you not a book in the Roman character?" "In the Roman character?" replied the pastor. "If you can read the Romanized colloquial, you learned in a Christian school."

"I have." "Where?" "At the Presbyterian Mission, Mrs. Rankin's school." "Indeed! did you know a school girl named Ah-Yüing?" "Oh yes, I remember Ah-Yüing, where is she, I would like to meet her?" "She married and died shortly after, a triumphant death; she has been in heaven for more than twenty years. I am her brother, Zee Kyuô-Jing; what was your school name?" "They called me Tse-lin." "Yes, I saw you at your home after your marriage. Tse-lin, do you remember Mrs. Lu, who was matron in the school? She lives not a mile distant. I will give you the name of her place and you can go to see her." "Is Mrs. Lu living? oh, that is good news, I will go to-morrow, and tell her I mean to be a Christian and ask her to help me."

The following day they went to Mrs. Lu, who gave her old pupil a cordial welcome, and pressed her and her friends, the widow and her son, to spend the Sabbath with her and attend church services. It was the communion; many were present, and there was not a little stir of interest manifest when the pastor told his people that Tse-lin, who had not been heard of for twenty-five years, was in the church and inquiring what she must do to be saved. He asked them to join him in praying that she might become a Christian.

I was not there to see, but am told that her old friends and schoolmates, four of them now our Bible Readers, gathered about her, grasping her hand, praising God for his mercy in leading her back to the fold and exhorting her to give her remaining years to serving the Lord.

Could there be greater proof of the union of these dear women with Christ, than this rejoicing over "one that was lost and is found?" This joy over the one sinner that repenteth more than over the ninety and nine which went not astray is divine—it reveals the heavenly birth. "Joy in heaven among the angels" and joy among the redeemed in the Ningpo church on the day that Tse-lin, after long years of wandering, appeared again in their midst, asking, "Is it possible that I can hope for mercy?"

TSE-LIN'S STORY.

Thirty-six years ago, when ten years old, I was brought to Miss Aldersey's school. A year after, she left Ningpo, her school was disbanded, and I with other pupils was sent to Mrs. Rankin's school, to remain until my marriage, which was not to take place until six years later. During the last year of my school life I had serious thoughts about becoming a Christian. I know Mr. Rankin noticed my unusual interest for he talked with me about my condition as a sinner, but I was too timid to tell him what was in my mind. The time arrived when I was to be carried from the school in "The Flowery Chair," and although I was to enter a heathen family as a bride, the marriage was consummated with the Christian ceremony. Mr. Rankin was ill, but Mr. Green and Mr. Lu accompanied me and married us.

For a year or two after, I remembered, with a longing at times, the lessons I had learned of the one true God and His Son Jesus, but my books, which I intended to have taken with me, were accidentally left at the school when my luggage was brought away; I never saw them again and I never returned to the school, so my impressions concerning Christianity gradually faded away.

It soon became evident that the man to whom I was wedded was a confirmed opium smoker, and we became so needy through his habit that, about three years after, he sold me to be wife of a man living miles away, and from that time to this (25 years) I have not met a Christian. Happily I had no children by my first husband, but a daughter was born to me by the second; this latter husband treated me with kindness, but I never ventured to advance any of the Christian doctrines I had learned. On the contrary, I took part in ancestor worship and idolatrous practices of the family. This I did without any qualms of conscience, although, at times, a horror seized me if I thought of dying, for there was that testimony within me, nor could I thrust it out, that should I die out of Christ I could hope for nothing but eternal wrath. Yes, I feared death because I knew the Christian doctrine.[1]

My husband died, my daughter married and I was left alone. I was busily occupied for a time in putting in order our family graves and in getting my own coffin and grave clothes in readiness so that my body should have a decent burial,[2] but I had not made provision for my soul.

Some time since, I came to the city and found employment with a widow, who, with her only son, keeps a small shop. They had become interested in Christianity at the chapel on the Fu-zin,[3] and I ventured to speak to them fully of what I had learned in the mission school. I found myself, as I talked, longing more and more to earnestly seek my Saviour.

Several times, in passing different "preaching halls," I was tempted to go in, but they were not open, or I had not time, or timidity overcame my desire. One afternoon my mistress said, "we were out again to the Jesus Hall on the Fu-zin." "Oh," said I, "if I had a copy of their sacred classic I could read to you, and we could learn this 'doctrine.'" "Come then," said she, "let us go immediately and ask the teacher to give us a book." So we went and saw the pastor, and he told me of the good Shepherd that seeks his lost sheep. He also told me of dear Mrs. Lu, who expounded to us more fully the free grace of God, and told me of your school for enquirers, and asked you to let me receive instruction. I know that much more heinous is my sin in God's sight than that of my heathen neighbors, for I knew the truth and they have not known; is it possible Jesus will save such a great sinner?

[1] Heathen Chinese do not fear death; they, as a rule, think no more of dying than of going to sleep.

[2] A thrifty Chinese will endeavor to have his coffin and grave clothes on hand "lest that day take him unawares."

[3] Our mission church on the street called the Fu-zin.

As I write this simple story of Tse-lin's wanderings and return, I cannot but hope that some of those who supported scholars in the Ningpo school some thirty years ago may read it and recognize in it the fulfillment of the promise: "Cast thy bread upon the waters, for thou shalt find it after many days." It has struck me as very remarkable that this wanderer should be led back through the instrumentality of heathen seeking the light; truly Jehovah works when, where and by whom it pleaseth Him. He never lacks for means—this should keep us humble as to our position as co-laborers with Christ.

Frances E. Butler.

FROM A PHOTOGRAPH BEARING THE LEGEND, "THE WAY MR. CHALFANT ITINERATES."

QUERY: Which Mr. Chalfant *is* this, on the donkey? Is it Rev. F. H. Chalfant of Wei Hien, stated clerk of Presbytery, theological instructor, teacher of boys' classes, superintendent of all those country schools, five of them organized in 1892? Is this *he*, starting out to visit one of his thirty preaching stations? We have heard of his donkey before now. It was last autumn, the roads were terrible, they stuck in the mud one day, and making a hasty dismount he recalled an old army couplet, heard in his boyhood:

"The road was not passable,
Not even jackassable."

Or, is this his brother, Rev. Wm. Chalfant, down at Ichowfu? It is, now, a little over three years since four missionary families crossed the frontier line of our stations in China and moved into that isolated city. Of *that* Mr. Chalfant's donkey, we heard too; it basely failed him in the midst of a journey and left him to plod on foot. He is used to that; tramps about, preaching among the twenty villages within four miles of the city; or, as we have oftener heard of him, goes by wheelbarrow to visit the ten out-stations, from 30 to 100 miles away. There are five churches and above 180 church members in this field. "All the work in Ichowfu city," writes Mr. Chalfant, "is of the nature of seed sowing. On an average, ten patients a day call at the dispensary (Dr. Johnson's) and receive more or less gospel instruction. Besides these, hardly a day passes without a few callers who profess to be interested in the 'doctrine.' For these we have a little native guest-room fitted up in good style where we receive them and circulate the inevitable teapot."

Really, we don't know which Mr. Chalfant this is, but Mr. Killie was the photographer, either way, and whichever the cut represents, they are both of them Bishops, over, one doesn't dare to say how many square miles. Through wet and dry, cold and heat, absent for weeks together from their families, like other Shantung missionaries, they itinerate a good part of each year and know pretty much all there is to be said about Chinese roads and inns and odors and food. Some of the ladies, even, have slept on doors and on infested cornstalks.

These brothers organize churches, baptize, excommunicate; they exhort and strengthen Christians, they preach among

idolators, they plead with backsliders, and all the rest they do that is involved in the "care of the churches."

Last spring Mr. Wm. Chalfant spent a month visiting new fields. At a place ten miles southwest of Ichowfu, where native coal mines are worked, he and his helper received rough treatment. "As our wheelbarrow rolled away from the hooting crowd," he tells us, "old Chiang remarked: When they *know* us, they will treat us better. We catch men as we tame birds, *gradually*." May each Mr. Chalfant catch many men for Christ, in China.

LIFE IN SHANTUNG.—I.

A CHAPTER IN ECONOMICS.

THE Chinese people are poor—many of them are desparately poor. Especially is this true of the provinces lying north of the Yang-tze River. No one can go abroad in city or country without seeing evidences of this. Every train of mules and donkeys that starts out from an inn is followed by one or more scavengers with basket and little pitchfork to gather up the droppings of the animals for fertilizing. In every fuel market there are boys with broom and basket to gather up every sprig and splinter that falls on the ground, and all through the dry winter they are out in the fields with mattock, rake and basket, gathering the dry grass, roots and weeds for fuel. Little rain falls for ten months of the year. The population is greatly overcrowded.

Property in land descends from father to sons—not to daughters. The first duty of parents to a daughter is to make a suitable marriage engagement for her and thus insure her support. In case parents die before fulfilling this duty, it devolves on the brothers of the girl. Brothers share equally in property bequeathed by their parents; thus the land becomes divided and subdivided, generation after generation, till many a Chinese farm is not larger than an American garden. It is tilled and fertilized with the greatest painstaking. Every available acre—yes, rod—is planted. There are no meadows. The mountain sides are terraced wherever it is possible to make grain grow, even where walls, eight or ten feet high, are needed to support the outside of the terraces. There are many fields too small to be plowed even by a donkey team and they must be dug with a mattock. Fruit trees and grapevines are planted in little spaces among the rocks. Where nothing else will grow, scrub pines and oaks are planted for fuel. The wealthiest man in the three Pingtu churches owns about thirty-five acres of land and it must support him and his four sons, all of whom are married and have growing families.

Salaries of the Chinese ministers and teachers, including professors in Tungchow College, range from five to nine dollars per month. The salaries of lay evangelists and teachers of day schools are sometimes as low as three dollars per month. The salaries of teachers in the native schools range from fifteen dollars per year with board, up to one hundred dollars, or to one hundred and fifty in some rare cases. A skilled carpenter, blacksmith or mason earns from twelve to fifteen cents a day without board; a tinner or brazier may earn twenty-five cents. No artisan works fast on a job lest it be finished before he can find another. A farm laborer gets from ten to fifteen dollars a year and his board. A woman cooks and does general housework for from three to six dollars per year with board. Besides this she receives presents in clothing to the amount of one or two dollars. A washerwoman gets from ten to fifteen cents and three meals for a full day's work. A skillful seamstress gets from five to eight cents a day with board for special work. For ordinary work she can get eight or ten cents without board. Even at these prices thousands of people cannot find employment. Washing, housework, sewing and begging are about the only avenues to a livelihood open to women of good character.

The people of Central and South China live chiefly on rice, but North China does not produce rice. The people live on millet,* Indian corn, Barbadoes millet,† beans of various kinds, wheat and sweet potatoes. The millet is boiled whole, like rice, or boiled into a gruel or ground with beans into meal and made into Johnny-cakes, which are cooked by steaming. Sweet potatoes are boiled or

* A small, round, yellow grain like canary seed, similar in taste and properties to Indian corn. It is one of the most productive of grains. The Chinese call it "small rice."

† The seed of a plant resembling sorghum.

steamed and take the place of bread. Wheat is made into a kind of macaroni, or into rolls and steamed. The masses of the people eat wheat and meat but two or three times a month. They do not use butter or milk or coffee. Flour costs two-and-a-half or three cents per pound; millet and good beans, one dollar to one-and-a-quarter dollars per bushel. The other grains are cheaper. Sweet potatoes cost a half or a third of a cent per pound.

CHINESE GENTLEMAN IN WINTER COSTUME.

For fuel they use the wood and brush of scrub pines and oaks, such fodder as donkeys cannot eat, dried grass, roots, and leaves which are carefully garnered as they fall in autumn. All fuel is sold by weight. Pine wood costs about half-a-cent per pound; pine or oak brush, a cent for three or four pounds. Of the cheapest fuel a cent will buy five or six pounds. Many who live by day wages must buy supplies by the day. It is not unusual to see women coming from the little groceries with a bowl of millet in one hand and enough fuel to cook it in the other. Cooking and heating arrangements are such as to secure utmost economy of fuel. A large kettle is set firmly in a range of masonry and so deep that not only the bottom but most of the surface of its sloping sides is exposed to the fire. This range is attached to a kiln or dais of masonry, so built that the smoke and heated air of the kitchen fire pass by flues through it into the chimney beyond. This dais is call a *kang* (pronounce "a" as in *was*). It is covered with matting or a rug and is the family sitting-room by day and their bed by night. When the family can afford to cook two meals every day, the kang moderates the temperature of the room as well as affords a warm bed. Where hard coal abounds, that is used to warm the kangs. Coal dust is mixed with clay and made into a paste which, when wet, burns without emitting much gas.

The common clothing of the people is made of cotton. In summer, a single short, loose jacket and a pair of trousers with stockings and shoes, all made of cotton cloth, complete the common outfit. Gentlemen wear over this a long gown, and ladies wear similar gowns of muslin or pongee or grass cloth, but shorter and having wide sleeves. Men at work usually dispense with jacket and stockings. Boys often dispense with trousers also. Little children wear only a bib which covers the abdomen. In winter they all wear jackets and trousers thickly wadded with cotton and quilted. The gentleman of our cut is in his winter fur gown and hood, with his pipe in hand. Usually, the fur is turned inwards and the outside made of cotton, pongee, silk or brocaded satin, according to the kind and value of the fur. A cotton gown lined with sheepskin costs from six to twelve dollars. Some fur gowns cost five hundred dollars. The hood is probably made of pressed flannel and is worn over the usual round hat which you can see across the gentleman's forehead. He has not yet put on his thick-soled winter shoes of felt or cotton cloth, wadded thickly with cotton and quilted. European woolen cloth is also worn to some extent. From four to six dollars a year will keep a man comfortably and decently dressed. A woman can dress as well on from three to five dollars.

PEASANT IN STRAW RAIN HAT AND COAT.

A bedroom is well furnished with a kang, a bureau with mirror, toilet boxes, etc., a clothespress, a table, a chair or stool and a candlestick. In the kitchen, only the range, a work table, a dining

table, a few stools and a cupboard for dishes are necessary. The table outfit is very simple. A bowl and pair of chopsticks for each person, a dish for the pickles, one for the vegetable stew and a basket for the Johnny-cakes or sweet potatoes are the requisites. There are neither table cloths nor napkins, no knives nor spoons to be washed and scoured. Every person carries a towel tucked under his belt and it answers for handkerchief, towel, table napkin and duster—even for a dish towel in emergencies, or a muffler on a cold day.

The Chinese sometimes make elaborate feasts of many courses and many dishes, but the every-day fare of the masses is as above described.

Julia B. Mateer.

DAILY EXPERIENCES OF ZAHLEH MISSIONARIES—A GLIMPSE.

BY A TWO YEARS' OLD MISSIONARY.

SYRIAN EXPRESSIONS.

Zahleh has been called in print a village which "seemed built for cattle rather than for human beings." And very much so it seemed to us when we arrived here in winter nearly two years ago. But having chosen one of its "cattle-pens" and made it our cozy, happy home, we have found ourselves surrounded by a large circle of warm-hearted, well-behaved "human beings." And these people are a great study. They have ancient customs, ideas and superstitions, to which they cling more tenaciously than the English people to their conservatism.

To one who understands their language, their greetings, expressions and farewells are most beautiful. Suppose two men meet upon the street. A. says: "May your morning be in happiness." B. answers: "May *your* morning be in happinesses! How are you?"

A. "God preserve you!" B. "God prolong your life!"

A. "God give peace to your life, and how are all with you?"

B. "God give you peace!"

A. "But how *is* your health?"

B. "In your care!"

A. "In *God's* keeping!"

B. "Have you any news?"

A. "Peace to you! May your day be happy!"

B. "May yours be happy and *blessed!*"

A. "(Go) with my peace!"

A. and B. (together). "Many salaams!!" (meaning to the entire family of each).

In all of which no direct answer has been given or news received. On our first coming, this fencing and continual beating around the bush without ever getting anywhere, used to annoy me, but now we have learned, being in Syria, to do as the Syrians do, and vie with our friends in keeping up greetings and farewells as long as possible, each wishing to outdo the other. If you really intend to find out the state of health of your caller or his family you must pause, change the conversation and, if there is anything the matter, by and by he will tell you as though the subject had never been broached before.

THE "EVIL EYE."

The superstition of the "evil eye" is one of the most universal. These people, Moslems and non-Moslems alike, are afraid to have their children admired or their animals praised lest it be done through the influence of the "evil eye" and sickness or harm result. Children of well-to-do families are left dirty and frowsy that their charms may be hidden so as not to attract attention, and almost every child, save of Protestant families, wears an amulet, and beads and charms braided into the hair. I was surprised to find almost all my callers afraid to praise my baby, and even yet they all say: "*Issam Allah!*"—"In the name of God!" That remark is supposed to avert the danger of the "evil eye" and must always preface anything bordering on a compliment. One of the young ladies in Beirût gave a dress to a Sunday-school scholar, but noticed that the girl never wore it. When the young lady's mother inquired why, she was told: "Your daughter is so thin that Miriam's mother is afraid the 'evil eye' is upon her and, therefore, will not let Miriam wear her clothes." We were amused to see two strings of large, light-blue beads around the necks of many of the handsomest horses in Beirût, put there to avert the "evil eye."

THE "CHRISTIANS" IN SYRIA.

I believe many would be as surprised as I was to find so many so-called "Christians" in Syria. For instance, in Zahleh

there is not one Mohammedan mosque or minaret—and there are very few Mohammedans. The people are about evenly divided between Greek Catholics and Roman Catholics. There are at least twenty-five of their churches and more than fifty priests and bishops, in Zahleh. There are two missionary families and one Protestant church. Everywhere we find our way made difficult by opposition of the priests. Last spring one of them bribed the official in Baalbec to close a school in our most distant village. It took two months with incessant and indefatigable effort on Mr. Hoskins's part to get that opened again. But he won the battle *without bribing*. Throughout our field, in every village but one, we find the Catholics. Mt. Lebanon is inhabited by Druses, Catholics and Maronites, and has a Christian, that is to say, Roman Catholic governor, the only one in Syria. But the Jesuits rule Zahleh. Sunday, as we pass through the market to church, we find the streets perhaps more crowded than other days and buying and selling carried on at a brisk rate. To tell of their feast-days would need pages of itself. One of the worst of them is "Drinking Thursday" when men vie with each other in getting drunk. Another one is "Thursday of the Flesh" when they commemorate a time when a plague was averted in Europe by the carrying about of Christ's body, and men, women and children, of low and high degree, have to walk bare-headed and bare-footed all through the town, up hills and down, following the Bishop.

A MISSIONARY JOURNEY.

Mr. Jessup has been away on a missionary tour to the North, visiting six villages, giving talks and holding meetings for prayer in each—seeing that each school was started in proper form for the new year, and finally, in Baalbec, a week ago, preaching his first Arabic sermon. In connection with this he held the service of the Lord's Supper, all quite alone. He preached extemporarily, without notes.

My part of my husband's missionary journey was to get him ready to go. First, two huge leather saddle-bags were brought into our dining-room, one to be filled with bedding and clothes, the other with provisions. The first was quite easily attended to, but the second was a new field of labor for me. Our man of all work acts as cook only when he goes on a journey with Mr. Jessup, so the study was, to plan for good wholesome food which would not be beyond his powers to prepare. I made out a bill-of-fare for each day of the journey and proceeded to gather the things together. How should they carry pepper, salt, sugar, tea, flour, olives? I sent empty condensed milk cans down to the tinsmith, to have covers made. Into those went the small groceries. Then bags had to be made of unbleached muslin in which to carry rice, oatmeal, bread; and strong bags of burlaps for potatoes, etc. Provision was made for the Arab food of cook and muleteer; a selection of common medicines for the little saddle-bags; cooking and table utensils were gathered together and, the last thing before starting they bought a leg of mutton.

Mr. Jessup did not tell me there was danger from brigands on his journey, but I saw him cleaning up his revolver and taking a large number of cartridges. I am thankful to say he was unmolested during the long, dreary rides and came home feeling much better than when he went and having enjoyed his trip extremely.

All our twenty-five schools, except two, have opened promptly and promisingly with a corps of good teachers.

SOCIABILITY OF THE PEOPLE.

The people of Zahleh are noted for their calling—our return from an absence; our having guests with us; the arrival of Theodosia, our daughter; a slight indisposition; holidays—are all acknowledged reasons for the community calling upon us—calls of from half an hour to three hours in duration. All of these occasions except that of not being well, demand, first, a sherbet of either lemons, oranges, pomegranates, grape juice, orange-flower water, rose-water, etc.; second, a tray of Syrian sweetmeats; third, a cup of Arab coffee. These must be served in this order to each guest, and, if many people call together, the utmost discrimination must be used to pass to the one most to be honored, first! All these calls *should be* returned but here we fall short of what is expected of us. I think you will grant that some things must remain undone of the duties of a wife, a mother, a missionary, a friend, a house-keeper and a correspondent.

Faith J. Jessup.

Letters from the Front.

CHINA.

PIONEERING IN A GREAT HEATHEN CITY.

Mrs. Laughlin, so long of Wei Hien, wrote from Chiningchow, September 30, 1892:

We had been almost five weeks without mail and were very glad to have our messenger come to-day with a bag of it. We got into Chining peacefully and are settled in comparative comfort. I say *comparative*, for if you could look into our little house you wouldn't think it any great comfort. It is in all its pristine Chinese splendor of paper windows and brick floors, but an improvement over the ordinary house with mud floors.

We are having great numbers of women visitors all day and often all the evening, for these upper-class women cannot go out on the street for even a short distance; so most of our neighbors come at night, and, through the day, streams of elderly women and children pour their floods of questions out upon us. We have been here a little more than a fortnight now and are getting a few more comforts about us and beginning to feel a mite settled. It was dreary enough the morning we came, ushered into bare Chinese rooms and with so many visitors. All our worldly possessions came in from the boat and were piled up — boxes, bundles, parcels — and we just had to sit down in the midst of the confusion and entertain callers. It was hard on one's temper, but one really can't do anything that will not excite the curiosity of these people, unless she just sits down and folds her hands. As I write, an old, gray-haired woman is leaning over the table watching me and she says: "What are you writing so much for?" "What do you do with it?"

There is a class of women here that I have found nowhere else — sun worshipers They purify themselves and burn incense and paper to salute the sun when he comes forth in the morning and to dismiss him when he sets. They are a very respectable class and not poor people. The poor could not afford to burn so much incense. We have had visits from officials and one of them brought his two children with him, gaily decked in silks and embroideries and painted until one could discern nothing of countenance.

We seem so insignificant in this great city and then, when one considers all the surrounding country, too, one's courage well nigh fails. I am sure that no one at home has any adequate idea of the task that the Church has undertaken in trying to give the Gospel to China. I am more impressed with the tremendous strength of what we have to cope with than ever I have been before.

WHICH STATION SHALL HAVE THE LADY DOCTOR?

I don't feel very jubilant over the prospect of half a doctor. A physician in Omaha wouldn't be very helpful to patients in New York City, but in point of time the connection between those cities is closer than between Ichowfu and Chiningchow; yes, San Francisco and New York are closer. Nine or ten days is the very shortest time in which a doctor could be summoned from Ichowfu and come to us. Then, for the Chinese, medical work begun and stopped is worse than not to have begun at all. The women get to coming and the fame spreads, and by and by women come from a distance and find no doctor; then they think they are deceived and are angry. You see, the facts of the case are against division. If Ichowfu gets this doctor may we not still hope that ours will come along later? We are very grateful for your prayers. *We need them more than you can possibly imagine.* Only Omnipotence can prepare and open the hearts of these people to receive the Gospel.

An old woman, in a big, blue cotton gown, with eyes and mouth open, staring, sits waiting for us to talk to her and I must not keep on writing.

Miss Anderson (Mrs. Laughlin's sister) also wrote from Chiningchow in September:

Mr. Laughlin came here in June and tried to rent houses, but not one could be found. There was one place they could *buy* for 4,000 *taels*. It was large enough to accommodate three families, the number assigned to this station. Two of the missionaries from Chinanfu were here and they thought the best thing to do was to buy the property; so Mr. Laughlin bought it and, now, here come our appropriations from the Board at New

York, cut down so that we scarcely recognize them as bearing any relation to what we asked the Board to give for this place. They allow only something over $1,000 for new property. Then we were sorry we had bought, but, if the money can only be raised, we seem to be prospered here.

We came in a little more than a week ago and have been just as busy as could be ever since. We have had crowds of women to see us. This is our opportunity to make friends with them; and we try our best and are very glad to have this work to do, though we sometimes complain of being tired. Life here would be unbearable if one were not busy. We shall live in our new homes just as the houses were when the Chinese moved out, except that we clean them as well as we can. They will be cold for winter, but we are profoundly grateful to be so well received, and earnestly hope the apparent good feeling may continue and that some of these people may be willing to receive the Gospel.

This is a wealthy place and some very well-to-do people have come to see us. It is a new experience for us, as we had always been used to the farmers and poorer class. The water here is simply vile. It is alkali, if we use well water; we may choose between that and canal water.

We came here on boats up the canal and found it a very pleasant and easy way to travel, but the country along the canal is one vast swamp for miles and miles, and that accounts for this being such a malarious district.

I hope you will send me more picture cards, for the children here are wild for them and we have some nice boys and girls come to see us. We are the only foreigners here at present. The Lane family expect to come in October and in the spring we hope to have a doctor. We shall be obliged to resort to faith cure if any of us are ill this winter.

This is such an entirely heathen place, not the foundation for a church yet, that it gives one rather a lonely feeling.

FOR ONCE, ON A HOLIDAY.

Dr. Mary Brown, of Wei Hien, wrote from Chefoo, Aug. 29, 1892:

I came here a month ago for rest and change and am going home again in a few days. This is the first summer vacation I have had since I came to China. I think it would be better to take one more frequently, we get so cranky when we work all the time and are tired, but it is hard to get one's self up to the point of starting. I had a hospital full of patients when I left, and it was not easy to leave.

I was pleased to hear that the Chinese boy did so well at the Christian Endeavor Convention. Some of these young preachers are fine speakers. I often wish the people at home could hear them. It seems so wonderful to me. When I was in America I always thought of the Chinese as a poor, ignorant, know-nothing people, but I have changed my opinion; they have some very bright, intelligent men.

For about three months before I came down here I had between forty and fifty women at the dispensary every day, besides all the outside calls, and if there had been three times as many hospital rooms they would all have been full. As it was, I had three or four patients in each room and others had to be turned away. Dr. Faries is looking after the work just now, and I fear he has his hands full.

Dr. Johnson will give the lady physician for Ichowfu a hearty welcome. It is hard for a doctor to be alone at a station; it is so helpful to have another physician to consult with.

I have had such a pleasant visit. There are a great many missionaries here, from all over China, during the hot season. I was much pleased to become acquainted with some of the Canadians from Honan. You know I am a Canadian, and "blood is thicker than water."

Mrs. Edward Thwing (of Jersey City) who sailed last September, wrote to her family from Canton:

We arrived at Hong Kong on the evening of November 1, a little before seven o'clock; at home it was six o'clock in the morning. There were lights all along the shore, and it looked so pretty in the moonlight as we came in. The little sampans and steam launches came out to meet the passengers, and we came in a sampan. It seemed dreadful to me when I found that on it live a man, his wife, mother and four children, and it was no larger than a large row boat. . . . At eight o'clock we took the steamer for Canton, and as we sailed up the beautiful Pearl River we saw quantities of Chinese junks. Canton looked like a thickly populated village, with the little, low houses standing close together. The missionaries waved their handkerchiefs as the boat came in, and I thought it was such a lovely welcome, as we were nearing our new home in a foreign land. We came with Mr. and Mrs. Noyes directly to Fa Ti (flowery land.) It is truly a land of flowers and trees, and the songs of the birds in the garden greet us at the windows every morning. The temperature is now about like our beautiful summer weather at home. The school is right by us, in a pretty brick building painted white, and stands back of the grounds. We have visited it, and heard the boys recite. As I write I can hear them singing, now, "Praise God from whom all blessings flow."

November 13.—We went to Chinese church this morning. In the afternoon we had service at home, Dr. Thwing preaching. The missionary families here never have an opportunity of hearing an English sermon, unless in this way.

November 15.—The American Consul and his wife dined here to-day, and in the afternoon Dr. Clark, President of the Christian Endeavor Society, called. He showed us the beautiful badge which the Society of New Jersey presented him, before he left America.

November 17.—This morning we started for Macao. We are going to keep house here for three or four weeks before we go to our station, at Kang Haw. We reached here at half-past three. We are staying in the house that Mr. White occupied when here. We came in a jinrikisha from the boat to the house, while the coolies carried our luggage.

We get a woman here to wash clothes all day for twenty cents. There is plenty of good food; vegetables in great abundance, chicken, fresh fish, meat, and a great variety of fruit. They do not have *cows'* milk, but I have found buffalo milk very palatable.

November 20.—It is only a little while now, before we start up the Lien Chow River, to go to our own station, Kang Haw, where we hope to begin our life work, of winning souls for the Master among the Hakkas. We go in a boat, drawn by men along the shore. It is two hundred and ten miles' travel, and will take over a week. We expect to take a Chinese doctor who has practiced in the hospital at Canton, a servant, and a watchman whom the Mission have hired to guard our house. We three, Mr. Thwing, his sister and myself, expect to be alone among the Chinese, as it is a new station. The next letter will come from our own home.

JAPAN.

Miss Porter wrote from Kanazawa, Oct. 22: . . . . Our school has opened encouragingly this term with forty children in the Primary Department and nineteen in the Kindergarten. The Japanese teachers are all working hard for the school and seem just as much interested in it as we. The principal teacher is a humble-minded, earnest Christian, and consecrates his all to the Lord's service. He is going this week as a delegate to Presbytery. He has not been out of Kanazawa for seven years, so it is quite an important event for him. He expects to visit all the schools in Osaka, Kyoto and Kobe, and thus make it a very profitable trip. Two of our teachers are not Christians, but they are studying the Bible every day, and it is encouraging to see them growing more and more interested. I want the friends at home to pray that they may become Christians during the year.

FUNERAL CEREMONIES.

One of our dear little girls went to heaven last week. She was just three years old when she entered this school and had been with us for five years, so you can know we had learned to love her very dearly. She was such a bright, happy little thing. It is a severe blow to the father, mother and grandparents, who are not Christians. They know nothing of the Truth except what they have heard from these little ones. They are a wealthy, influential family, and so had an expensive Buddhist funeral. All day Saturday a little boy priest sat in front of the remains chanting the Buddhist prayer and pounding on a bell.

We asked to have a religious service at the house, and they gladly gave us permission. So we took dear little Sada's class and all the teachers of the school and had a nice little Christian service, conducted by Mr. Winn, to which they all listened attentively. On Monday morning our school formed a part of the long procession as the body was carried to a temple, where we witnessed the performance of the high priests and twelve others, gorgeously dressed, as they chanted the prayer, burned incense and gave directions to the spirit as to how to travel and get to the Buddhist heaven. From the temple, the body was taken to a mountain near by and cremated, and we returned home feeling so sad over it all and longing to see the religion of Jesus take hold on the hearts of these people and teach them the folly of so much outward display in which the heart has no part.

BRAZIL.

A NEW LOCATION.

Mrs. Chamberlain writes from Bahia, having "cheerfully acquiesced" in the plan of the Mission for their temporary occupation of that station, although it obliged them to tear away from their S. Paulo home and send two more children away to the United States. She says:

It is like beginning anew to come to this place, for though there has been mission work going on here for a number of years, the impression made on the community at large is but small. It is a place of greater corruption and more indifference than any other I have been in. The church has suffered a good deal from death and removal of members, so that, actually, there are not more than thirty-five living here, out of ninety that have been enrolled, and they are scattered over a large area.

Last Friday evening we went to a prayer-meeting started by one of the members, in his own house, for the benefit of his neighbors. We rode about an hour in the street cars and then walked for over half an hour. It was a moonlight night and the air was redolent with sweet odors. The man and his family are mulattoes, negro blood preponderating. This is characteristic of the church here, with but few exceptions. He had his little front room fitted up with a reading desk made by his own hands, and the walls, instead of being decorated with pictures of saints, were hung with cheap prints illustrating the commandments, incidents in Samuel's life, etc. He has a wife and three children, the oldest a little girl of seven years. I was interested in watching her during the meeting. She had her hymn-book and evidently could read very well, finding the hymns

herself and singing with all her heart, and a gravity that was almost comical. Indeed, I endorse a remark my little boy made, coming home from church, where there had been quite a sprinkling of black babies: "I think black babies are a great deal cuter than white ones." At the neighborhood prayer-meeting the room itself was too small to accommodate many, and most of those inside were members of the church, but the windows were open and more were congregated outside than in and had an opportunity of hearing the good news.

ROMANIST MUMMERIES.

We have visited several suburbs of the city, as we were not quite settled in our minds where we wanted to live, and one of our excursions led past the church of the "Bom Fim" (good end). Seeing it open we went in. It was lighted with candles and the mass was ended, but people were coming and going constantly, kneeling for a few minutes before the images and then walking around and chatting with each other. There seemed no reverence whatever for the place. The room dedicated to votive offerings, over whose entrance was inscribed, "Come and see the marvels of the Lord," was disgusting. The ceiling was thickly hung with wax legs, arms, and other parts of the body, having on them representations of the sores from which the donors had been cured; and the walls were hung with wretched daubs of pictures, representing wonderful escapes from danger and miraculous recoveries of patients after being given up by their physician, all attributed to the efficacy of the prayers addressed to "our Lord of the good end." The annual festival of this church was formerly preceded by what they called a *lavagem* (washing) and was accompanied by such orgies that, after the Republic came in, it was suppressed by force of arms. Will the day ever come when we shall see these churches stripped of their images, their votive offerings, and all the mummery attached to them now, and see them dedicated to the true worship of our Lord and Saviour? To human eyes it seems impossible, but to God ALL things are possible, and we trust the day is not far distant when He will work mightily among this people.

MRS. MARY LENINGTON WADDELL wrote from S. PAULO, Oct. 19, 1892:

My husband and I took this boys' boarding home in July. There are twenty-two boys, besides Sr. Santos Saraiva, the Latin and history professor in the new College; Rev. F. J. Perkins, professor of mathematics and English; Herr Waller, the manual training professor, and, finally, the only woman in the house besides myself, Miss Scott, the Normal teacher in our American School. One of our Native minister's sons takes his meals here, so we have twenty-seven at table. The servant question is a hard one and I have not escaped my share of woes, but just now I have two Italian men who, though not perfect, are not as bad as they might be.

Our routine is very much the same as in any other school: Coffee at 6.10 A.M., study hour at 7, breakfast at 8.20, off to school at 9. I see no more of my small boys till a few minutes after 3. The Freshman class of the College recites up here, so I have a family of eight or nine for lunch. At 4 we dine, from 6 to 8 study hour, tea at 8. Three times a week I give them a singing lesson at 8.30, at 9 retiring bell rings, and at 9.30 I turn the gas off, and generally nothing more is heard from them till the rising bell at 5.50 A.M. The students have lamps and often study till late, but are not noisy.

We have a little boy here from Mr. Kolb's field in Northern Brazil. He is about twelve and a thorough working fellow. He has been in the school a little over a year, but has climbed rapidly. He likes the carpenter's bench very much, and has made several articles of which no boy workman need be ashamed. I have wished I could give him music lessons, he is so passionately fond of music.

We have really no students for the ministry. Three have decided to be ministers but are only Freshmen yet.

EUROPE IN BRAZIL.

MISS KUHL wrote from CURITYBA in October:

. . . . Our cook, a bright young Pole, recently married; her bridal dress was green. When she went to her new home she took her Polish Bible with her. Her husband, mother, and uncle all became interested. The uncle borrowed it and Maria's mother said she scarcely knew what to do without the book, she missed it so evenings. When her work was done she sat down and read to her husband and sons. When Maria came again we gave her another Bible and six Testaments to distribute. There are a great many Poles in this part of the State. Their children are learning Portuguese, but the parents are hard to reach, as none of our ministers know their language.

There are also many Italians in and about this city. Many of them have a little land and raise fruit and vegetables for sale. The Bible and Testament in Italian have been scattered by colporteurs.

Many of the merchants in Curityba are Germans. They have shown some interest in the German colonies. They are now building a church and a school house. German is so generally spoken in Southern Brazil that we think it will be necessary to have it taught in school. I am sorry to say these people are not religious. If their pastor is evangelical he has a hard time of it. They want a pastor to marry them, baptize their children and bury their dead; they do not want to have their consciences stirred up by sound preaching. If the German Protestants in Southern Brazil were active Christians what a power they would be in the evangelization of the country.

HOME DEPARTMENT

PROGRAMME FOR MARCH MEETING.

Singing—"The Light of the World is Jesus."
Scripture Reading—II. Peter, chap. ii.
Golden Text for Mexico. Psalm cxlii., 7.
Prayer.
Minutes of previous meeting—by Secretary.
Treasurer's report for the month.
Unfinished business.
New business.
Singing—(Hymn, selected).

INFORMATION—Given orally by four members:

"Facts in a Nutshell Concerning Mexico." (*W. W. W.*, March '92.)
"The Morals of Mexico." (*The Church at Home and Abroad*, March '92.)
"The Martyrs of Mexico." (*The Church*, March '92.)
"The Home Board of Mexico." *The Church*, Dec. '92.)

Close with a circle of brief prayers, before which let some one read the roll of Our Missionaries in Mexico, as given in *Woman's Work* for the month.

SUGGESTIONS:

Arrange beforehand with some one to play the piano, or organ, and lead the singing. Much of the life of a meeting depends upon the music.

Have a map of the country large enough to be easily seen by every one present. A rough blackboard sketch, with the main divisions of the country and the principal mission-stations plainly indicated, is sometimes better than a much more elaborate map. C. E. members will be glad to prepare such sketches for you.

If *possible*, do not have a printed page in your meeting. If the ladies feel too diffident to tell easily and naturally the substance of the paragraph or article you have assigned to them, let them copy the salient points and read from their manuscripts. It is surprising what a freshness this simple process will give, even to time-worn literature.

Carol Dean Haupt.

ALBERT LEA, MINN.

A CHAPTER ON LUNCHES.

IT would need to be a whole volume if we should attempt to consider all the phases of the subject suggested by the varied demands of the social and domestic life of the day. But as we shall confine our attention to lunches at missionary meetings, we can easily limit ourselves to a single chapter, made up of hints drawn from experience and correspondence.

In these days of Presbyterial Societies, Board Meetings and Missionary Conventions, the matter of lunches has become an important element in woman's work for woman, and not only the question "what shall we eat and what shall we drink," but "who shall provide it" and "how shall it be served" are sometimes difficult to answer. It is not always possible to dismiss them with the Scriptural injunction, "Take no thought," and if it does not become *anxious* thought to all who gather to enjoy the spiritual and intellectual feast provided by the programme committee, it is often because a few unselfish women of the luncheon committee keep it all to themselves and are content, for the day, "to serve tables."

Looking back over a somewhat varied experience, our memory furnishes one picture of a large country church, with no kitchen or dining-room conveniences, where we sat sociably in the pews during the intermission and were served by the hospitable farmers' wives from large baskets of sandwiches and huge dishes of baked beans, with other substantial viands. Another memory is of a pleasant Sabbath-school room, with semi-circular class seats, before each of which we found a small table, upon which was a plate of sandwiches, a dish of pickles, etc., from which a little group seated together could help themselves, while other simple refreshments were passed by young ladies.

On another occasion, we were ushered into a long basement room, where rows of chairs were placed back to back so as to economize space and leave passage ways for the waiters. On each chair we found a napkin and plate with something substantial "to begin on," while watchful attendants were ready to replenish and bring additional supplies. Again, we have been among the hostesses in an upper room, where long tables were improvised and guests were served in detachments, as many as could be accommodated—yes, and have had all the accompanying experience of tired feet and aching back, and head too weary to enjoy the evening meeting, after all the duties of hospitality were discharged.

In each of these cases, so far as we know, the lunch was a success from the visitors' standpoint, but they were all open to the objection that some of the hostesses were probably kept from the exercises of the morning by preparations, while others, if not they, had the less agreeable responsibility of clearing up during the afternoon.

So much for personal experience. Correspondence brings what reads like a shout of victory from — we will not say where —"We have solved the problem of missionary lunches and are sure that the basket lunch is the best plan!" while, from the opposite direction, we hear of a Presbyterial Society trying the basket lunch for one meeting and, as the first item of business at its afternoon session, voting to discontinue it. There are two sides to every question, and we are not sorry to receive programmes with the notice, "Baskets and boxes of lunch will be taken charge of for their owners during the morning session," and to know that the experiment is still being tried.

What seems an ideal arrangement is reported from a Western city, and we cannot see why it might not be repeated in many localities. A large gathering of Presbyterian women was expected. The ladies of the Baptist Church, desiring to raise money for church or missionary purposes, became caterers for the day and served an abundant lunch in their own chapel, a short distance from the church where the meeting was held, for which each guest paid a moderate but fair price.

Results: 1.—Necessity for a few minutes' walk in the fresh air, for which every one felt better, while the church could be thoroughly aired and made ready for the afternoon.

2.—Satisfaction to the independent women who would rather pay their own way than be entertained.

3.—Opportunity for hospitality on the part of those who wished to invite delegates from abroad to go as their guests to the common table.

4.—Entire freedom from care for the Presbyterian women to attend the meetings, to have social intercourse during the intermission and to have those invaluable conferences with their officers for which such gatherings afford the only opportunity.

5.—A neat sum for the treasury of the Baptist Society.

6.—Undoubtedly a larger attendance of the Baptist women at the meeting, for, having furnished food for the Presbyterian sisters, the curiosity of many would be aroused to go and see what they were doing.

Correspondence has presented another phase of the subject in the argument that the dainty furnishings of choice china, silver, linen and flowers at a certain missionary gathering, with their accompaniments of rich salads, oysters and ices, only served to show the hostesses' respect and love for the cause in whose honor the feast was spread and their desire to give their very best. But, we heard of one young woman going home from that meeting with a little heartache and with the question whether the patient self-denial which her little yearly offering cost could be necessary, when there was money in the hands of Christian women for, what seemed to her simple experience, such a lavish outlay.

Are we only raising puzzling questions without answering them? Certainly we have brought ourselves to the conclusion that the lunch question cannot be settled authoritatively and that it would not be wise for any Woman's Board to attempt legislation on the subject for its Auxiliaries. But if these hints call out any exchange of experiences or helpful suggestions for our "Corner," the writer's purpose will have been accomplished.

Meanwhile, in all cases where we have individual responsibility, let us give the question careful consideration, keeping in view the purpose for which the meeting is held, the opportunities that it offers for personal influence as well as for general benefit, the rights and privileges of hos-

tesses and guests, the needs of leaders and speakers who must bear the nervous strain of public duty. Then, as entertainers, let us be satisfied when we have done our best; and, as entertained, never critical of what we have received.

N.

THOU KNOWEST, LORD.

"As the anniversary comes near of the day when we said good-by to our precious trio (children) in America, I send these lines, perhaps not worth much, but expressing my thoughts."
INDIA, Sept. 1, 1892. *Letter from a missionary Mother.*

THOU knowest, Lord, how it can be
With loved ones far away,
Hearts stayed on Thee in perfect peace,
We rest content to-day.

The loneliness, Thou knowest, Lord,
The tears so often started,
The strength at times we sorely need,
While thus we must be parted.

"He that loveth son or daughter,"
Surely God will not condemn
Only when this love is greater
Than for Him, our Saviour, Friend.

Take them, Lord, into Thy keeping,
Round about Thine arms extend,
While in heart, we say, repeating:
"Thou wilt keep them to the end."

Let their hearts be light and happy,
Happy as a child's should be.
Guard and keep them, in temptation,
From all sin to make them free.

We left them, Lord, for Thy name's sake,
At Thy word, "Go, tell of Me,"
That other souls in heathen lands
May love and praise and worship Thee.

Safe are they in Jesus' keeping.
Give Thy peace to us and them.
As one's own mother comforteth,
So, Lord, do Thou comfort them.

CHRISTIAN ENDEAVOR SOCIETY PAPER.

A THANKFUL OUTLOOK FOR THE SUCCESS OF CHRIST'S KINGDOM.—PS. 72.

THE beautiful seventy-second Psalm seems to be a prophecy with a double meaning—the one literal, the other typical. The literal meaning evidently refers to the peaceful reign of the king's son, Solomon, who should "have dominion from sea to sea and from the river unto the ends of the earth," thus fulfilling the prediction given to Abraham—"Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." This we are expressly told in 1 Kings, iv: 21, came to pass in the days of Solomon.

The other meaning makes Solomon a type of David's greater son, the Lord Jesus Christ, who should "fill the whole earth with his glory." Such a prediction becomes a promise, one of the "exceeding great and precious promises" of which Peter speaks and on which we love to dwell as an incentive to missionary zeal.

Have we any ground on which to base a belief of the future complete success of Christ's reign except those "precious promises?" Sin seems so rampant and Satan so triumphant that our faith sometimes fails.

But does not the history of the past fully justify such a belief? Look at the progress of the gospel thus far. In the first centuries after the life of Jesus on earth, Christianity rapidly traversed westward across the continent of Europe and conquered the magnificent heathenism of Greece and the Roman Empire. Their idols were cast down and destroyed, and no existing system of idolatry in the world, now, is so intrenched in power and glory as they were. The very ruins of those gods and temples, though trampled in the dust for ages past, are the admiration of the modern world of art. So, too, the grim Norsemen yielded to the mild sway of a crucified Lord.

When the gospel reached Great Britain, our own ancestors were as pagan as Africans are now, and whether we count our descent from Saxon, Norman, Celt or Dane, all were heathen, and the grand Island of the Sea shows the triumph of the cross in its splendid civilization of to-day. Though the beginning of Christianity was as a handful of seed corn sown on the barren mountain top, the fruit thereof waved as the cedars of Lebanon, long ago, in the Old World, and rebukes our lack of faith that the whole world shall be filled with Christ's glory.

But the work was given to his people to perform. "Go ye," said our Lord,

"disciple all nations." The Church has been slow to realize her responsibility. There were individuals who felt anxiety for the salvation of the world. Ignatius Loyola, Francis Xavier and the earlier Jesuits were prompted by religious zeal, in the sixteenth century, to undertake vast and perilous journeys. We marvel to read that when Xavier died in India after ten years' labor, he was said to have planted the faith in fifty-two different kingdoms, preached in nine thousand miles of territory and baptized more than a million converts. Sincere but mistaken enthusiasm led him on.

Within the last two centuries, however, there has been an awakening among Protestants to the solemn fact that the Church must give the gospel to the heathen. Beginning with a few devoted saints like John Eliot and David Brainerd among the American Indians, the consecrated Moravians in Greenland and the West Indies, Ziegenbalg, Schwartz and their Danish compeers in Western India, we come to the great revival of missionary feeling just one hundred years ago, when William Carey roused all England with the fervor of his zeal and secured the organization of the Baptist Missionary Society. This was rapidly followed by others in Europe and the United States, till the middle of the nineteenth century found all the larger denominations of Christians sending out laborers to the benighted nations of the earth.

Your time and patience would fail me to give details of the growth of missions in this century. Missionaries are now laboring in Turkey, Syria, Egypt, Persia, India, Burmah, Siam, China, Japan, East Indies, South Africa, Madagascar, West and Central Africa, South America and among North American Indians. The Sandwich Islands, New Zealand and many cannibal Polynesian groups have been subdued in the name of King Jesus. Languages have been reduced to writing where no alphabet existed; the Bible translated and printed into some 200 languages and dialects; converts have been made who adorn the gospel of the grace of God, and churches established; schools built up and a native ministry educated, so that almost every nation of importance has been entered, at a vast expense of money, of labor, suffering and life itself, on the part of those who bore the banner of the cross at the head of the army of Christ's soldiers.

That we may measure the victories already gained I venture to quote a few statistics from *The Missionary Review* at the close of last year:

Number of foreign missionaries from all Protestant societies in the world	7,805
Native helpers of all kinds	37,833
Total working force	45,638
Number of preaching stations	11,597
Churches	11,571
Communicants	682,317
Schools	13,102
Pupils	573,115
Amount of money contributions in Europe and United States last year was	$10,033,151
From Native Christians	1,304,198
	$11,337,349

Do these figures prove nothing? No enterprise on earth is yielding better results than missionary work for the labor and money expended. He must be as blind as a bat who claims that missions are a failure. All over the world the shaking of this glorious harvest is as the sound of the waving cedars of Lebanon, and the outlook for the future, backed by the prophecies and promises of God, must lead every Christian to desire earnestly to take some part in this redemption of a lost world—for the "whole earth shall be filled with his glory." *M. E. Goodman.*

WARNING CONCERNING THE SENDING OF FREIGHT TO MISSIONARIES.

The Treasurer of the Foreign Board wishes to inform those who send articles to Foreign Missionaries that it is essential that a definite list of the articles and values be sent to him for use, in connection with customs and entry in foreign ports. A statement that the box contains "personal effects" is not sufficient.

All foreign countries have their own classifications for articles imported and the only safe thing is a list with prices, just as a storekeeper would make a bill. Delay and damage is almost sure to result when this rule is not followed. The list should distinguish between clothing, books, crockery, groceries, pictures, ornaments, etc., and indicate the numbers of each kind of articles, weight of metals, sizes of glass, etc.

William Dulles, Jr., Treasurer.

SUGGESTION CORNER.

They had a "Self-Denial Week" and the sacrifice was to consist in inviting ladies who never went, to attend the missionary meetings. One lady went because she had been invited five times. She said she would have thought nothing of it if only one had asked her.

From Pennsylvania:

At a Mission Band Rally after brief exercises prepared by the children, the pastor explained the work of each Band, telling what ages and classes of children were eligible, and inviting those who wished to become members to pass into different rooms to meet the officers and register their names. The result was thirty-five additions to one Band, thirteen to another, the organization of a Boys' Brigade, while twenty-five children under five years of age were enrolled as Little Light-Bearers.

From a visitor in another Pennsylvania town:

It has been such an inspiration to see how self-denying and devoted these women here in the country are, in order to keep the foreign missionary meeting interesting. They drive many miles, taking often a whole half day for the long drives and having a really helpful and lively meeting each time. As if in acknowledgment of their cheerful sacrifices, the dear Lord has called the brightest and best son (now a senior in college) from the consecrated home of one of the members, to the foreign work.

THE LITTLE GIFT.

Of all the gifts that found their way
Within the treasury that day,
One only did the Lord commend.
Thus shall it be till time shall end.
The loving gift from slender store
Attracts his kindly notice more
Than larger offerings coldly given.
Then, humble heart, look up to Heaven
And bring thy gift; though small it be
The Master's welcome waits for thee.

Helen A. Walker.

BOOKS RECEIVED.

The Bishop's Conversion. By Ellen Blackmar Maxwell. With introduction by James M. Thoburn. (Hunt and Eaton.) 384 pp.

The point of view is thoroughly from the inside of missions in India. We have never seen the curtain so frankly lifted, in print, upon the every-day life of a mission station. Mrs. Maxwell eschews all discursions into scenery, architecture or history, and holds herself steadily to the single aim with which she sat down to her task, viz.: to challenge the critics of missionary methods, expenditures and habits of living, and by no other argument than a pleasant story. Her "Bishop" goes to visit India with the notion of working useful reforms in the missions, while his wife will teach the missionaries a few lessons in economy, especially in the point of servants. The author makes an interesting book and easily wins her case. She was a Methodist missionary at Cawnpore and Lucknow. On one point, however, we think some missionaries would disagree with her, that is: her emphatic conclusion that India is altogether a "sad" and "terrible" country.

Missionary Landscapes in the Dark Continent. By Rev. James Johnston, A.T.S. (Anson D. F. Randolph and Company.) 264 pp.

The point of view is from the outside. The writer sits at home in England and describes mission fields in Africa which he does not claim to have seen. He tells us many valuable facts and is very accurate and concise in outlining the histories of missions. But these thirteen chapters upon as many fields, are for the most part too condensed in style and too much filled with proper names, to be attractive to those not versed in Africa missions.

Korea From its Capital, With a Chapter on Missions. By Rev. Geo. W. Gilmore, A.M. (Presbyterian Board of Publication, Phila.) Ill'd.

These fifteen chapters upon such topics as: The Capital, Domestic Life, Woman, Resources, etc., enter into many details and show a careful observation. It may be that numerous repetitions in the book are accounted for by the fact that much of the material was contributed to a newspaper in the form of letters, while the author was government teacher in Korea.

Kin-da-Shon's Wife: An Alaskan Story. By Mrs. Eugene S. Willard. (Fleming H. Revell Company.)

Here, again, is the inside view of one who was a part of what she tells. With a graphic pen she introduces us to Kling-get customs and nature and the darkness of minds that believe in witches. In the midst of much that must be fact, one is rather uncertain where fiction begins, but all is interesting and written with literary merit.

Songs of the Orient. Compiled and arranged as a Concert Programme by Emily Huntington Nason. (Silver, Burdett & Company.)

This is a collection of songs, with the music, which look attractive as illustrations of Japanese, Persian and other Oriental melodies.

The Indian Female Evangelist, for 1892. 2 Adelphi Terrace, London. Price, 2*s*. Always a welcome arrival.

SINCE LAST MONTH.

ARRIVALS.

November 9, 1892.—At San Francisco, Dr. B. C. Atterbury and family, from Peking, China.

December 22.—At New York, Rev. F. J. Perkins, from Brazil.

December —.—At Oakland, Cal., Rev. E. M. Haymaker and family, from Guatemala.

December 27.—At Osceola, Iowa, Rev. and Mrs. V. L. Partch (on account of Mrs. Partch's health), from Ningpo, China.

January 5.—At New Orleans, Rev. J. F. Garvin and family, from Valparaiso, Chile.

DEPARTURE.

December 30, 1892.—From Sweden, Dr. Anna Larsen, for Ichowfu, China.

MARRIAGE.

December 1, 1892.—At the Mission Church, Lahore, India, by Rev. J. C. R. Ewing, D.D., assisted by Rev. C. W. Forman, D.D., Nellie, eldest daughter of Dr. G. D. McReddie of Lucknow, to Rev. U. S. Grant Jones of Lahore.

December 29.—At Indianapolis, Ind., Miss Annabette Bryan to Dr. John G. Wishard of the Persia Missions

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE beacon fires were lighted anew at "1334" by deeply devotional meetings held during the Week of Prayer. Into the light and warmth came devout women, by fifties and hundreds, out of the cold and storm, humbly to supplicate God's mercy for a sinning world. Never before were so many requests sent from a distance; never did our young people take so active a part; never were missionaries and their children, leaders in country and city, rulers and peoples of every realm and tongue more heartily prayed for, and *never* was there a fuller assurance of God's presence and blessing. *J. P. T.*

THE Twenty-third Annual Assembly of the W. F. M. S. will be held this year in Erie, Penn., Wednesday and Thursday, April 26 and 27. Further notice may be expected later, but it is none too early to begin planning to attend the meeting, or to discuss how your society shall be represented there.

Treasurer's books at headquarters close April 20.

BLANKS for reports have been issued. Let them be filled more promptly and with greater accuracy than ever before. If Bands have changed their names, united with other Bands or ceased work, all such changes should be clearly explained. Let such Christian Endeavor Societies as are working with us be correctly reported. Attention to these items lessens the labor at headquarters and assists in making the Annual Report of the Parent Society satisfactory and helpful to all.

HAVE the addresses of the Superintendents of all the *Junior Christian Endeavor Societies* in our territory been sent to us? Lists have kindly been furnished by the officers of some of the State and City Unions, but we find that in some cases addresses are changed, and new Societies are constantly being organized. So we must depend upon our friends in the churches to put us into communication with these young people.

OUR new Thank Offering Exercise, *Forget not His Benefits*, is proving helpful in praise meetings. A new edition of *Mrs. Agnew Canvassing for Missionary Magazines* has been published — very useful to magazine agents. Each of the above leaflets 2 cents; 15 cents per dozen. *Israel's Heaps* and *Be Ye Thankful*, also, are specially helpful at this time, each 6 cents per doz.; 30 cents per 100. Mrs. Herrick Johnson's *Hymn* reprinted from *Children's Work*, 6 cents per doz., 50 cents per 100, and *Books of Exercises* Nos. 1 and 2, together with *Bible Light on Mission Paths*, each 30 cents, are all useful in making up programmes for meetings.

COPIED letter may be had from Miss Orbison, India.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

THE Union Foreign Missionary Prayer Meeting, Wednesday, January 4, will be of the past, except in remembrances and effects, when this is read, but at this writing it is yet to be. The general subject, "Thy Kingdom Come," is divided into four parts, the first hour devoted to "Prayer for a general awakening of the Church Universal"; second hour, "Prayer for More Money"; third, "Prayer for Workers at Home and Abroad"; fourth, "Prayer for aids to our work, including new candidates, the press, leaflets, auxiliary meetings, etc."

THE Twenty-second Annual Meeting of the Woman's Board of the Northwest is to be held

the 26th and 27th of April in the First Church, Burlington, Iowa. On account of World's Fair pressure, there will not be a meeting on the Tuesday evening preceding and the request is here made that all who attend will, as far as possible, make arrangements to reach Burlington *Wednesday morning*. Invitations with particulars as to what good things may be expected, as well as the usual instructions, have been sent out with the blanks to Presbyterial Secretaries and are doubtless now in the hands of all the local societies.

WILL not the secretaries be prompt in the filling out and returning blanks to the Presbyterial Secretary? If any Presbyterial Secretary failed to receive the package will she not write immediately for duplicates? Do not wait till the last moment; all are needed for a correct showing.

WORD comes from Iowa of a new Presbyterial Society by the division of Council Bluffs, the northern half keeping the old name and the southern taking that of Corning. All of the Presbyterial officers belong to the new Presbytery; they have offered to serve both, until Council Bluffs appoints her own.

TO AN appeal for prayer sent to a Sunday-school, the Superintendent replies: "Your letter and message to the children was duly received. I sincerely thank you for such a message. We took it as from the Lord through his servant. It was a surprise to us and I think just what the children needed. We in our work for missions, listening to and trying to obey the voice of our secretaries for more money, one million for missions, dime offerings etc., are liable to forget that 'it is not by might nor by power but by my Spirit saith the Lord.'"

MRS. VAN HOOK gave us, at one meeting, in a short time, much insight into the real reason of the Armenian hostility to Christianity and our schools. We have had visits from Miss Cort, Mrs. Haworth, Miss Alice Robertson, Mrs. Torrence and Miss Barber. As Dr. and Mrs. Torrence have come to Chicago to remain for a time, we hope to have frequent visits from them, as well as from Miss Barber, whose home is so near, that we look for many talks before her return to Beirût.

IS IT generally known to our auxiliaries that we have a very good missionary library, from which we loan books, free (except the transportation both going and returning) for two weeks, with privilege of renewal for two additional weeks? Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

WE announce two new leaflets, an appeal by Miss Geraldine Guinness, *Come over and help us*, price 1 cent, 10 cents per dozen. A thank offering service, *Forget not His Benefits*, 2 cents each, 15 cents per dozen. These prices include postage *except* when leaflets are ordered singly. W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

IN sending stamps please *do not* fasten them to the letter; there is danger of tearing when taking off and it takes time and trouble to mucilage for using again; the stamps come just as well if put in loose.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE state of our treasury would be a source of anxiety but for faith that our receipts must increase during the closing months of the fiscal year. We are at present some thousands of dollars behind last year at this time. Do not put off making collections or sending them to the treasurer till just before the closing of the books. Money is greatly needed *now*. It is entreated that each contributor shall increase her contribution by at least one sixth.

AT the time of the Columbus Parade in New York City, seats were arranged in front of the historic "Brick Church" which the procession passed. A portion of the money resulting from their sale was given to the Ladies' Missionary Society. With great delight, the members have voted to use it for a dispensary building in connection with the Teheran Hospital which will be a memorial of the late Mrs. Andrew Stewart, the president of the Society at the time of her death. A most fitting memorial of one whose heart was deeply interested in foreign mission work and whose presence is greatly missed not only by the workers of her Society but by those who gather week by week at our meetings at the Mission House, where her welcome face was constantly seen.

THE library at "53" is growing constantly. There has lately been added "An American Missionary in Japan," Gordon. "The Bishop's Conversion," by Mrs. Maxwell. "John G. Paton, for Young Folks." "Mrs. Bishop's Travels in Persia," Smith's "Life of Henry Martyn," "Mackay of Uganda, for Boys," and Johnston's "Missionary Landscapes in a Dark Continent." While these books are of course more available for those residing in New York, their names are given that all interested may know what is issued that is interesting bearing on the work of missions.

From Northern New York.

THE blanks, which will be sent to the Auxiliaries and Bands, next month, need to be carefully filled out and returned promptly. Delay in doing this delays the preparation of the Report, and entails additional trouble on the busy Secretaries.

PLEASE remember that the books of the Treasurer close April 1, and all moneys should

be in her hands by that time. When sending in the money, be careful to state just where it is to go, and not take it for granted that the Treasurer knows.

IN Albany, in October, the Society pledged the ten per cent. increase that was asked for by the Board. This pledge must be redeemed, and every Auxiliary and Band should see to it that they are not delinquents in this matter.

THIS year, in accordance with the plan adopted in Albany, the Treasurers will send to such Auxiliaries as have not contributed to the contingent fund, a notice of the amount apportioned to their Society. As all the Auxiliaries and Bands share in the benefits of the fund, while few have regularly contributed to it, it was felt that all should do their part towards raising the amount needed, hence the adoption of the above plan.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE Sixteenth Annual Meeting of the Woman's Board of Missions of the Southwest will be held the third week of April, beginning Tuesday, 17, in the First Church, Rev. G. E. Martin, Pastor, St. Louis, Mo. Full particulars will be printed later as to R.R. and Entertainment Committees, both in this Magazine and "The Mid-Continent." It is the request of the Board to all Auxiliaries: Pray for the Annual Meeting, for all who have charge of preparations for it, for all who may come to it.

GOOD news from the Treasurer! We are in advance of our receipts this time last year, for foreign missions. But we have fallen behind in the discretionary fund. Please remember that necessary expenses, which are kept as small as possible, must come out of this fund.

TREASURERS of Auxiliaries are particularly requested to remit to Presbyterial treasurers QUARTERLY, wherever practicable. Thus the heaviest work of the year will not fall within the last month, and we can know if we are making our 20 per cent. advance. Pray that we do attain the mark set before us.

WE rejoice over the accounts of good results accomplished in Palmyra and St. Louis Presbyteries by Mrs. Condict's visits. We anticipate the same tidings from Kansas and Western Missouri.

FROM Ozark Presbytery.—"We are trying to bring every one of our Auxiliaries up to fifty per cent. increase this year. We will do it, if every one gives as much and a half more than last year." Such earnest, loving efforts cheer all hearts and incite others to "do likewise."

THE Christmas exercise and appeal was responded to. We are hopeful that those Mite Boxes, which are to be returned to the Treasurer of the Board by April 1, will have a heavy "Columbian Thank Offering" for foreign missions from all the young people of the Southwest.

NEW LEAFLETS.

Our Publications, price	$0.10 per doz.
Israel's Heaps	6 " "
Lands Yet to be Possessed . . .	30 " "

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

DURING December many ladies of the Board were busy preparing Christmas presents for the Occidental School, the girls at the Home and the Infant Class of the Chinese Sunday-school. The latter and the girls from the Home had their tree at the Chinese Church. A large box of gifts was kindly sent by one of the stores in the city. The tree was decorated by the Ma Salaami Band of the First Church, San Francisco, —the tree itself came from the Nathaniel Gray Kindergarten; so a great many helped to make these little foreigners happy at Christmas time.

ONE of our older Chinese girls has gone to San José to help in visiting among the women and children. It is encouraging to see our girls going out as missionaries and Bible readers. What a change has been wrought in these since they entered the Home!

ON March 20, our Treasurer's books will close for the year; this gives one month more in which to redeem your pledges — can you do it? Will you do it? If so, you will gladden many hearts.

THE Occidental Board has reluctantly accepted the resignation of Mrs. Helen Bashford Smith, Secretary for "Special Objects." She has been one of our most faithful and efficient officers, but felt obliged to resign on account of home cares. We are thankful to announce that Mrs. Russell, mother of our Grace Russell of Persia, has been appointed to this office.

NEW AUXILIARIES AND BANDS.

MINNESOTA.
Argyle, Bd.

MISSOURI.
Lagonda.
Milan, 1st Ch.
St. Charles, Jefferson St. Ch.
St. Louis, Clifton Heights, "Willing Workers."

NEBRASKA.
Staplehurst.

NEW JERSEY.
Englishtown, S.C.E.
Mt. Olive, Willing Workers.

OHIO.
Pataskala, S.C.E.
Youngstown, S.C.E.

PENNSYLVANIA.
Avalon, Junior S.C.E.
Derry, S.C.E.
Langhorne, King's Sons.
McVeytown, S.C.E.
Park Place, Gospel Bells.
" King's Daughters.
Turtle Creek, Macedonian Bd.
Watsontown, Willing Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from December 1, 1892.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, 25; Logan, 20; Warren, 8, 53.00

BALTIMORE.—Baltimore, Aisquith St., 20; Boundary Ave., 40; Brown Mem., 200, Mrs. Jones' Bd., 135; Central, 100; 1st, 142.50, S.S., 100; Fulton Ave., Pearl Seekers, 50; 2d, 32.61, Willing Hearts, 8, Robert H. Smith Bd., 12; Waverly, 25; Deer Creek, Harmony, 18.75; Ellicott City, Rose of Sharon Bd., 21; Govanstown, 12, Busy Bees, 25; Hagerstown, 20.50; Lonaconing, 35; Taneytown, 53.05; Baltimore, Mrs. J. B. M. Bristor, 200, 1,250.41

BLAIRSVILLE.—Beulah, 41.13; Blairsville, 26.26, Noble Bd., 11; Derry, 18.90, Bessie Milliken Bd., 3.24, S.C.E., 2.78; Ebensburg, 25, King's Daughters, 10.30; Greensburg, 1st, 50, Sunbeams, 25; Irwin, 18.12; Jeannette, 5, Rain or Shine Bd., 5; Johnstown, 45, I-will-try Bd., 15; Ligonier, 20; Murrysville, Boys' and Girls' Bd., 16; Murrysville, W. M. Circle, 32; New Alexandria, 10; Parnassus, W., *in mem.*, 100; Plum Creek, Sunshine Bd., 10; Poke Run, 12.50, Silver Links, 10.56; Turtle Creek, Macedonian Bd., 50, 562.79

CHESTER.—Bryn Mawr, th. off., 84; Chester, 1st, 5, S.C. E., 15; East Whiteland, 40; Lincoln, Willing Helpers, 36.93; Media (th. off., 15), 52.39; Oxford, th. off., 86, Syria Chapter, 80, American Chapter, 12; Phœnixville, Jun. S.C. E., 3; Trinity, 5, S.S., 8.50, Boys' Bd., 4, Mustard Seeds, 1; West Chester, 1st (th. off., 87.55), 187.55; West Chester, Westminster, 16.61, S.C.E., 3.06, 640.06

KINGSTON.—Bethel, 10; Chattanooga, 2d, 46.50, Y.L.B., 30; Harriman, 2.50; Piney Falls, 2.50, 91.20

LACKAWANNA.—Ashley, 30.30; Athens, 12.50, S.S., 5, Willing Workers, 4.30; Canton, 10; Carbondale, 15; Honesdale, 52, Mizpah Bd., 12.50; Kingston, 28.75, Paul Bd., 4.25; Langcliffe, 37.50, Bible Readers' Bd., 84; Monroeton, 12.50, Montrose, S.C.E., 5; Pittston, 16.60, Parke Bd., 12, Class No. 20, 9; Plymouth, 28.25; Scranton, 1st, 75, S.S., 125; Scranton, 2d, 120.30; Green Ridge Ave., 14.50; Washburn St., 22.20, Bertha Lamonte Bd., 37.85; Stevensville, 16.63, Youths' Bd., 3.37; Towanda, 50, Overton Bd., 7.50, Stewart Bd., 7.50; Troy, 30, Birthday Bd., 6.25; Tunkhannock, 10; Wells and Columbia, 8; West Pittston, 84, Y.P.B., 10.50, D. Livingstone Bd., 7; West Pittston, Helping Hands, 2.44; Wilkes-Barré, 1st, 100; Wyoming, 18, 1,135.49

LEHIGH.—Allentown, 15.75, Y.L.C., 5; Audenried, 8.46; Bethlehem, Wide-awake Bd., 26; Catasauqua, 1st, Busy Bees, 20; Catasauqua, Bridge St., Bd., 10; Easton, 1st, 35, Willing Workers, 5; Easton, Brainerd, 27.95; Hazleton, 45.93, S.S., 50; Mauch Chunk, 40, "L," 40, S.C.E., 13.50; Mountain Ch., 25; Port Carbon, 10; Reading, 1st, 26.86, 404.45

NORTHUMBERLAND.—Bald Eagle and Nittanny, 10; Berwick, 5; Danville Grove, 17.75; Danville, Mahoning, 24; Jersey Shore, 25; Lycoming, Adeline Henry Bd., 4; Warrior Run, 25; Washington, 31; Williamsport, 1st, 38; Williamsport, 3d, 20.63, 200.38

PHILADELPHIA.—Kensington, 1st, 130; North, S.S. No. 2, 30; North Broad St., 143.09, Wadsworth Bd., 75; Olivet, 75, Graham Bd., 9; Oxford, 100, Jun. S.C.E., 8; Princeton, First Fruits, 20, Y.L.B., 30; West Spruce St., Mrs. Robert Scott, 15, 635.09

PITTSBURG AND ALLEG. COM.—Alleg., 1st, 112; Alleg., 2d, S.C.E., 20; Bethel, S.S., 62.18; Cannonsburg, Central, 30; Emmsworth, 33; Freedom, 5; Hoboken, Y.L.B., 16.85; Lebanon, 74; Leetsdale, 53; McDonald, 20.07; McKee's Rocks, 12.50; Monongahela City, 50; Oakdale, 13; Oakmont, 20; Pittsburg, 1st, 10; Bellefield, 35; East Liberty, 182.75, Earnest Workers, 12, Gospel Bells, birthday money, 17.02; Highland, 9.40; Homewood, 8.16; Lawrenceville, 30; Point Breeze, 100, four children, 25, Whatsoever Bd., 20; Park Ave., 10.30, Gleaners, 15; Raccoon, 27; Sewickley, 26.15; Sharpsburg, 14.80; Wilkinsburg, 50.56, Moore Bd., 25, 1,139.74

REDSTONE.—Belle Vernon, 17.25; Connellsville, Johnston Bd., 63.30, Helping-one-another Bd., 5.25; Little Redstone, 14.75, S.C.E., 5; Long Run, 24.60; McKeesport, 50; New Salem, 6; New Providence, 28; Round Hill, S.S., 20; Scottdale, 14; W. Newton, 10, 258.15

SHENANGO.—Centre, 8.70; Leesburg, 40; Neshannock, 32.50; New Brighton, 61.01; New Castle, 1st, Credo Workers, 30; New Castle, 2d, 14.50; Rich Hill, Y.P.S., 17.85; Westfield, Miss McClelland, 50; W. Middlesex, 25.83; Presb. Soc., 13, a lady, 5, 298.39

SYRACUSE.—Syracuse, 4th, 50; Park, 50, 100.00

UNION.—Knoxville, 2d (th. off., 30), 75.50, Jun. S.C.E., 3.28; Knoxville, 4th, 28.50, Jun. S.C.E., 3.89; New Providence, 11; New Market, 7.25; Rockford, 7.84; St. Paul's, 1.50; Shannondale, 20, Golden Rule Bd., 12; Westminster, 6, 176.76

MISCELLANEOUS.—New Brunswick, N. J., Nathan, Clarence and Harris Benedict 2; Scranton, Pa., Anna Dickson Roe, 1, Martha Dickson Roe, 1, Jeanette Ella Roe, 1, Thos. H. Dickson, Jr., 1, Reid Stuart Dickson, 1; Tacoma, Washington, Mrs. John Butler, 20; Tripoli, Syria, Arthur W. March, 3; int. on investments 195.90, int. on deposits, 74.15, 200.05

Total for December, 1892,	$6,106.22
Total since May 1, 1892,	37,918.74

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 2, 1893. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to December 20, 1892.

ABERDEEN.—Aberdeen, Y.L.S., 25.00

BELLEFONTAINE.—Kenton, Mrs. John B. Seymour, 20.00

BLOOMINGTON.—Bement, 12.70, Sunbeams, 18.77; Champaign, 47.35, C.E., Columbian gift, 3; Clinton, 25; Cooksville, 8.50; Danville, 30; Gilman, 15; Lexington, C.E., 1.10; Monticello, 5; Onarga, 48.80; Philo, 25; Ridgeville, Mrs. A. L. Gould, 60; Tolono, 17.15, 317.37

CAIRO.—Centralia, 9; DuQuoin, 20, King's Helpers, 5; Flora, 6; Tamaroa, Mrs. R. O. Blanchard, 100; Murphysboro, 7.50; Pasturefield, Union Ch., 4.75, 152.25

CHICAGO.—Chicago, 2d, 59.25; 3d, 30; 4th, 358.24, Do Tell Soc., 6.72; Christ Chapel, 37.58; 5th, 5.25; 6th, 44; 8th, 26, Y.L.S., 15; Forty-first St. Ch., 25; Ch. of the Covenant, 16.50, S.S., 50; 9th, C.E., 21; Kankakee, C.E., 53; Evanston, S.S., 80; Hyde Park, 100; Wilmington, 2; Woodlawn Park, 2; Lake Forest, 66.80, Y.L.S., 30, 1,028.34

COUNCIL BLUFFS.—Bedford, 4.35; Clarinda, 5, Pilgrim Bd., 12; Corning, 10.37; Emerson, 5.50; Greenfield, 9.50; Lenox, 1.15; Malvern, 12; Red Oak, 5.21; Shenandoah, 5.25; Walnut, 2.50. 72.83

CRAWFORDSVILLE.—Attica, 12.05; Bethany, 14; Beulah, 17.50; Clinton, C.E., 5.05; Crawfordsville, Center Ch., S. S., 70; Delphi, 16.80, S.S., 5.42; Elizaville, 4; Frankfort, 13.50; Ladoga, 2.23, Busy Bees, 2.15; Lafayette, 1st, 29.45; 2d, 50; Lebanon, 2.50; Oxford, 10.03; Newtown, 4, Buds of Promise, 6.65; Rock Creek, 9; Thorntown, 25; Union, 15.50; Veedersburgh, 6.50; Waveland, 6.25, 328.48

DUBUQUE.—Coggon, 4.01, S.S., 4.61; Dubuque, 2d, 24.25; Hopkinton, 15; Lansing, 4.85; Winthrop, Pine Creek Ch., 12.76, 65.48

FARGO.—Buffalo, Bd., 7.20; Lisbon, 13.45; Sanborn, 3.30, 23.95

FLINT.—Flint, 37.23; Marlette, 1st, 6.41; 2d, 3; Vassar, 7, 53.64

FT. WAYNE.—Ft. Wayne, 1st, 58.90, S.S., 39.02; Goshen, 21.81; Kendallville, 7, 125.73

FREEPORT.—Argyle, 70, pr. off., 61; Freeport, 1st, 25, Seed Sowers, 10; 2d, C.E., 12.50; Galena, 1st, 10; Ridgefield, Willing Workers, 5; Winnebago, 25, 218.50

GRAND RAPIDS.—Evart, 8; Grand Rapids, 1st, 30.06, Boys' Bd., 2.17, Girls' Bd., 5.52; Westminster Ch., 13, th. off., 17; Grand Haven, S.S., 21.77; Hesperia, 3; Ionia, 11.50, 112.02

INDIANAPOLIS.—Indianapolis, 2d, Mr. W. S. Hubbard, 500.00

IOWA.—Burlington, 30.65, Bd., 10, C.E., 10; Birmingham, 5; Fairfield, 26.28; Ft. Madison, S.S., 12.50; Lebanon, 5; Morning Sun, 5; Mediapolis, 10; Montrose, 6, 120.43

LAKE SUPERIOR.—Ishpeming, 30; Marquette, 49.87; Menominee, 25.53, 105.40

LANSING.—Albion, 25; Battle Creek, 25; Brooklyn, 10; Concord, 3.76; Dimondale, 2.25, S.S., 2; Homer, No. 1, 18; No. 2, 2.10; Marshall, 28.50; Oneida, 7.86, S.S., 1.42, 125.89

LIMA.—Findlay, 1st, 27.74, S.S., 25; Lima, 1st, 32.50, S. S., 25; St. Mary's, 15.30, Willing Workers, 25, 150.54

LOGANSPORT.—Concord, 4.93; Crown Point, 15.55; Hammond, 2.74; Lake Prairie, 7.23; La Porte, 95.75, C.E., 8; Michigan City, 10.40; Monticello, C.E., 9.50; Pisgah, 18.13; Plymouth, 7.25; Rochester, 1.90; South Bend, 1st, 19, 200.38

MANKATO.—Mankato, 17.80, Mrs. J. A. Willard, 27.50; Marshall, 10, S.S., 2.85; Redwood Falls, Bd., 14, Little Heralds, 2.60, 74.75

MATTOON.—Kansas, 4.50

MILWAUKEE.—Horicon, 4; Milwaukee, Calvary Ch., 45, 49.00

MONTANA.—Bozeman, S.S., 31.25

NEBRASKA CITY.—Auburn, 10; Beatrice, 1st, 19; 2d, S. S., 1.50; Diller, 3.50; Fairmount, 3.80; Hebron, 15, Gleaners, 4; Lincoln, 1st, 43.50, S.S., 7.50; 2d, 16.30; Nebraska City, 11.40; Plattsmouth, 5; Sterling, 10.05, C.E., 1.50, Willing Workers, 7.50; Seward, 5; Tecumseh, 25; Utica, 4, C.E., 6.25; York, 8, 207.80

NIOBRARA.—Pender, Bd., 10.00

OTTAWA.—Aux Sable, 16.15; Sandwich, 16.98; Waltham, 20, 53.13

PEORIA.—Delavan, C.E., 6.25
PUEBLO.—Cañon City, 30; Colorado Springs, 1st, 21.60; 2d, C.E., 2; Monument, Mr. W. Lierd, 24; Pueblo, 1st, 18; Trinidad, 1st, 3.15, 98.75
RED RIVER.—Crookston, 5.20; Moorhead, 17; Warren, 3.70, 25.90
ROCK RIVER.—Aledo, 6; Ashton, 6; Center Ch., 8; Dixon, 6.50; Edgington, 10, Y.P.S., 25; Garden Plain, 3.16, Bd., 7.35; Geneseo, 12; Millersburg, 6.25; Morrison, 6, Willing Helpers, 5; Munson, 65 cts.; Newton, 23.50, Earnest Workers, 8.65; Norwood, 2.50; Peniel, 3; Princeton, 16; Rock Island, Central Ch., 5; Broadway Ch., 11.43, Ruth's Bd., 8.50, S.S., 12.80, Busy Bees, 5; Sterling, 52, 250.29
ST. PAUL.—Hastings, 7.50; Macalester, 23.07; Minneapolis, 5th, 11.25; Andrew Ch., 73.60; Bethlehem Ch., C.E., 12.50; Highland Park Ch., 11.43, S.S., 20; Westminster Ch., 29.50; Red Wing, 16.05; St. Paul, 9th, 4.33; Dayton Ave. Ch., 92, S.S., 40; East Ch., 20; House of Hope Ch., 183.75, 544.98

VINCENNES.—Evansville, Grace Ch., 30; Walnut St. Ch., The Messengers, 35; Terre Haute, Central Ch., 25; Vincennes, 24.15, 114.15
WHITEWATER.—Aurora, 9; Brookville, 3.75; College Corner, 5; Connersville, 10; Ebenezer, 2.50; Greensburg, 45.30, C.E., 8.20; Kingston, 10.40, C.E., 14.70; Laurenceburg, 3.80; Liberty, 4.40; Mt. Carmel, 2.50; Richmond, 56.30; Rising Sun, 10; Rushville, 15; Shelbyville, 23.75, S.S., 15.48, 240.08
MISCELLANEOUS.—A. Porter and wife, Petoskey, Mich., 5; Mrs. E. Purnell, Merillon, Wis., 10; a friend, Ellsworth, O., 25; anon., Ch. of the Covenant, Chicago, 10; Mrs. C. A. Daniel, Arcadia, Ia., 1; Indiana Ch., Vincennes, Ind., 5; Lake Forest, Ill., 30; anon., 2.01, 88.01

Total for month, $5,545.07
Total receipts since April 20, 36,571.68

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Dec. 20, 1892. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1892.

BOSTON, MASS.—Roxbury, 20.00
BROOKLYN.—Brooklyn, Ainslie St., 6.42; Classon Ave., 40; 1st, 36.93; Greene Ave., 6.71; Lafayette Ave., S.S., 58.33; Memorial, 32.08; Ross St., Scripture Union cl., 45; 2d, 10.79; South 3d St., p. off., 43.01; Throop Ave., 44.80, Girls' Bd., 1.43, Y.P.S.C.E., Jr., 2.92; Westminster, 18.33, Pres'l Soc., p. off., 7, 353.75
CAYUGA.—Aurora, Soc. Christian Workers, 25, Wells College Soc., 50; Ithaca, 64.83; Weedsport, 37.90, 177.73
CHEMUNG.—Havana, p. off., 16.29; Horseheads, 8.70; Sugar Hill, 4; Pres'l Soc., 0, 37.99
GENESEE.—Warsaw, p. off., 59.89, Busy Bees, 15, 74.89
GENEVA.—Canandaigua, 37.50; Phelps, 45.63; Seneca Castle, 16; Shortsville, 10, Carrier Doves, 12.50; Waterloo, Warner Soc., 10, 131.63
LONG ISLAND.—Bridgehampton, two sisters' p. off., 50, a lady, p. off., 50; Collection, 52, 152.00
LOUISVILLE, KY.—Louisville, Central, 25, Y.P.S., 10; College St., 25, p. off., 34.11; Off. at Mrs. Condict's meeting, 35; Owensboro, 43.65; Princeton, 10, 182.76
NASSAU.—Hempstead, 8.75; Huntington, 1st, p. off., 13.67, Willing Workers, 10; 2d, 13.67; Islip, 30; Newtown, p. off., 17, 93.09
NEW YORK.—New York, Brick, 300, *special*, 85; Central, 35.05; Fifth Ave., 1,340, p. off., 138.75; Fourteenth St., 16.25; Harlem, p. off., 18.35, Helping Hands, 25, p. off., 8.53; Mt. Washington Valley, 17.50, p. off., 25; Olivet S.S. Miss. Ass'n., 35; Seventh, 15; University Place, 200; Washington Heights, 45.90; a friend, *special*, 15; De Witt Memorial Ch., for freight to India, 1 25; Edward C. Jones, Leonard C. Jones, Paul T. Jones, Malcolm McLellan, 3.51, 2,325.09

NIAGARA.—Barre Centre, 1; Holley, 5.25; Lewiston, 1, p. off., 5.50; Lockport, 1st, p. off., 21.40; 2d, p. off., 5; Medina, p. off., 13; Wright's Corners, 8, p. off., 8; Youngstown, 7, p. off., 7.50, 82.65
STEUBEN.—Addison, 6.24; Almond, 9; Bath, 32; Corning, 25; Hornellsville, 92.25, 164.49
SYRACUSE.—Baldwinsville, 20; Canastota, Y.P.S.C.E., 12; Cazenovia, 26.41, Y.L. Miss. Cir., 20, Torrey League, 5, King's Daughters, 25; Constantia, 5; Fayettesville, 9.28; Marcellus, 17.53; Mexico, 41.05; Oswego, Grace, 25; Syracuse, First Ward, 10.60; 4th, Y.P.S., 33.33, Standard Bearers, Jr., 25.12; Wampsville, 10, 285.32
WESTCHESTER.—Katonah, Boys' Brigade, 3.06; Mt. Vernon, p. off., 21.45; Peekskill, 1st and 2d, 25.78, Clinton Bd., 10; Rye, Y.L.S., 25; Sing Sing, 93.20, Y.L.S., 15; Yonkers, Westminster, 25, 218.49
MISCELLANEOUS.—Cash, 9.50; Greenport, L. I., Mrs. M. J. Worth, 50 cts.; Mrs. E. S. Dewey, 50 cts.; Ridgefield, Ct., Mrs. C. H. Meigs, 50; Setauket, L. I., Miss Kate W. Strong, 1, 61.50
LEGACY.—By will of Mrs. C. H. Wilkens, Sewickley, Pa., 50.00

Total, $4,411.38
Total since April 1, 1892, 25,190.75

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest for the month ending December 26, 1892.

CHEROKEE.—Mrs. M. E. T. Jacke, 10.00
CHICKASAW.—El Reno, 5.80
EMPORIA.—Belle Plaine, 12; Brainerd, 4.75; Caldwell, 9.40; Council Grove, 2.23; Derby, 2.88; Mulvane, 7.41; Waverly, 13; Wichita, 1st Ch., 14, 65.67
KANSAS CITY.—Independence, 36; Kansas City, 1st, Rays of Light, 7; 2d, 100.35; 5th, Y.L.M.C., 2.40; Knob Noster, Willing Hands, 6.25, 152.00
LARNED.—Anthony, 3.02; Arlington, 5; Halstead, 15.92; Hutchinson, 12; Lyons, 7; McPherson, 7; Pratt, 6.35, Children's Bd, 10; Presbyterial, 4.11, 69.40
OZARK.—Neosho, S.C.E., 2.00
PALMYRA.—Brookfield, 4.50, S.C.E., 25; Edina, 9.55; Hannibal, 7.10; Laclede, 1.95; Linneus, Bethel, 1.38; La Grange, 2.55; Macon City, Willing Workers, 25; Milan, 3.31; Moberly, 4.26; New Providence, 15; Unionville, 4, 103.60
SOLOMON.—Abilene, 25; Beloit, 15; Mankato, 5.50; Minneapolis, 15.36, 60.86
TOPEKA.—Baldwin, 5.50; Junction City, 1st, 3.75; Kansas City, Western Highlands, 4.58; Leavenworth, 1st, S.C.E., 30; Morganville, Mulberry, Willing Workers, 11; Spring Hill, Willing Workers, 5, 59.83

Total receipts, $529.16
Previously acknowledged, 3.357.87

To date, $3,887.03

MISS JENNIE MCGINTIE, *Treas.*,
4201 Annex, Page Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to December 23, 1892.

BENICIA.—Napa, S.C.E., 20; San Rafael, 16.20; Vallejo, 5, 41.20
LOS ANGELES.—Anaheim, 5; Azusa, 1.00; Colton, S.S., 3.68; Coronado, 15.35, Mrs. A. C. Reed, 200; Los Angeles, Bethany, Jr. Endeavor, 2, Chinese Morrison Bd., 10; 1st Ch., 35.40, per Mrs. Cochran, 15, Estrella de la Mañana, 3.75; East Los Angeles, 2d, 10; Monrovia, 7; Orange, 9.50, Golden Links, 2.40; Pasadena, Calvary, 5; 1st, 38.62; Pomona, 25; Riverside, Calvary, 10; Santa Barbara, 7, Y.L. Bd., 10; San Bernardino, 25; San Diego, 24, Bd., 7; Tustin, 1.58; Ventura, 5.65; Rev. Mr. Fisher, Grandview, Los Angeles, 2; sale of jewelry, 15, 496.83
OAKLAND.—Alameda, 1st, 25; Berkeley, 1st, 31.50, S.C.E., 22; East Oakland, Brooklyn, 100; Centennial, 4; Oakland, 1st, 128.70; North Temescal, 6, 317.20
SACRAMENTO.—Colusa, 9; Roseville, 5; Sacramento, Westminster, 2.70, 16.70
SAN FRANCISCO.—Calvary, 13.50; 1st, 183.25, In His Name, 72.92, Miss Latham's cl., 9, Miss Reynolds' cl., 3.10; Franklin St., 15.30, S.S., 6.85; Howard, 7; Trinity, 8 15, Happy Thoughts, 2; Westminster, 10.85, Bible cl., 25, Mattie Nash Bd., 15, Miss Graham's cl., 11.07, 383.02
SAN JOSÉ.—San José, 1st, 77.50
STOCKTON.—Fresno, 2.55, Boys' Brigade, 10; Hickman, 1; Modesto, 5.75; Stockton, 18.80; Woodbridge, 2, 40.10

Total for the month, $1,372.55
Total since March 25, 1892, 5,047.71

MRS. E. G. DENNISTON, *Treas.*,
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